THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

VOL. V. No. 32. NEW-YORK, SATURDAY, OCTOBER 24, 1835. WHOLE NUMBER, 240.

From the last British Magazine.

Autumnal Hymn.

The leaves, around me falling,
Are preaching of decay,
The hollow winds are calling—
"Come, pilgrim, come away!"
The day in night declining
Says I must too decline,
The year its bloom resigning,
Its lot foreshadows mine!

The light my path surrounding,
The loves to which I cling,
The hopes within me bounding,
The joys that round me wing—
All, all, like stars at even,
Just gleam and shoot away,
Pass on before to heaven,
And chide at my delay.

The friends gone there before me
Are calling me from high,
And happy angels o'er me
Tempt sweetly to the sky.
"Why wait," they say, "and wither,
'Mid scenes of death and sin?
O rise to glory, hither,
And find true life begin!"

I hear the invitation,
And fain would rise and come,
A sinner to salvation,
An exile to his home;
But while I here must linger,
Thus, thus, let all I see
Point on with faithful finger
To heaven, O Lord, and thee!

CHURCH DOCUMENTS.

BISHOP ONDERDONK'S ADDRESS TO THE CONVENTION OF THE DIOCESE OF NEW-YORK.

(*Continued from p.* 956.)

Fourth Sunday after Trinity, July 12, in St. Paul's Chapel in this city, admitted Charles W. Hackley, Professor of Mathematics in the University of the City of New-York, and William Morris, to Deacons' Orders. Mr. Morris has been appointed Assistant Minister of Trinity Church, Rensselaerville, Albany county, and St. Paul's Church, Oakhill, Greene county.

Thursday, 16, consecrated St. John's Church, Fort Hamilton, King's county. It is worthy of remark that this is the first Episcopal church, out of the bounds of the City of Brooklyn, ever erected in King's county. The very commendable zeal and enterprise which were exerted in its erection, are illustrated by the fact that its consecration occurred in less than four months from the day on which I laid the corner-stone. On the same day on which St. John's was consecrated, I administered private baptism to a sick child in the parish.

Ninth Sunday after Trinity, August 16, in the morning, confirmed 35 persons in St. Andrew's Church, Richmond, Richmond county; where I was happy to find the venerable parish church greatly improved, by very neat and judicious alterations, both in appearance and convenience; and still more to witness very gratifying evidence of the wholesome spiritual condition of the parish. A similar remark applies to the visit which I made in the afternoon of the same day, to Trinity Chapel in the same parish, where I preached. An enlargement of this building is already necessary, and will probably be soon effected. The addition to St. Andrew's and its Chapel of the newly-formed parish of St. Paul's, at Tompkinsville, for which a rector has recently been chosen, presents a most animating view of the strength and efficiency of our communion in the county of Richmond.

From Wednesday, August 19, to Wednesday, September 2, inclusive, I attended in Philadelphia the meetings of the General Convention of our Church, and of its Missionary Society, and Sunday School Union. It was a period of great solicitude, but also, by the abundant mercy and blessing of God, of great enjoyment, and fraught with matter for the most thankful reminiscences and reflections. In no department of the sad effects of our fallen and corrupt nature, has the enemy a more plausible appearance of reasonable ground of boasting over the followers of Jesus, than in the unhappy, I had almost said peculiar, frequency with which professed engagement in religious consultations, and in affairs relating to spiritual things, calls forth the unkind and ungracious dispositions of our nature. It is not my present design to attempt to account for this, or to show how, upon reasonable principles, the melancholy fact may be admitted, without detracting from the claims of the holy cause thus abused, to respect and confidence among men. I advert to it simply to show that the effect alluded to is by no means necessary; of which God has been pleased to give a most cheering and animating evidence, in both the progress and the issue of the important, interesting, and absorbing discussions, which occupied the representatives of our whole Church during the period to which reference is now made. Whether we refer to the subjects which were introduced, the principles which were developed, or the projects which were proposed, there was so much which, to many, was new and unexpected, so much that was exciting, and so much on which conscientious, and sometimes wide, differences of opinion existed, and thus so much that, without the controlling and sanctifying influence of divine grace, must inevitably have betrayed the weak and erring mind of man into a departure from the holy requisitions of Christian love and forbearance, that we cannot, Brethren, be too thankful to Him from whom only cometh every good and perfect gift, that he was graciously pleased so to preside over us, and guide and keep us, that we can now look back on those interesting proceedings, and their results, not only as fraught with a variety of special provisions of the most salutary kind, in various departments of spiritual and ecclesiastical operations, but as also strengthening among us, throughout all our borders, the ties of holy concord, and of Christian love and affection. Never has our Jerusalem been more at unity in itself, and never was it more justly commended to that respectful and Christian regard by the religious of other names and principles, which is daily increasing around it. And I am sure, my Brethren, you will rejoice with me, when I tell you that this delightful state of things is connected, and doubtless, by God's blessing, as the natural result of effect from cause, with the daily increasing prevalence of those sound church principles, which have ever gone hand in hand with the great increase and prosperity that have come down from above upon this Diocese, enabling it to be the honored instrument of doing much good around it, and accompanied with those tokens of God's gracious favor, which appear in those best evidences of ecclesiastical prosperity,—characters and lives conformed to the holy requisitions of the divine law.

Throughout the whole of the proceedings in Philadelphia, there was frequently and manfully avowed, most eloquently illustrated and defended, and in several important instances carried out into operation, the truly scriptural and primitive principle which, applied to its legitimate extent, would recognise the Church of Christ as the divinely appointed medium through which the religion of Christ is to be extended, and its influence strengthened, by the diffusion of the principles of evangelical faith, and the practice of evangelical piety and morality. This is maintaining a union which God has formed, and which, consequently, no man has a right to sever—the union of the divinely required end with the divinely appointed means. The Gospel knows no morals severed from religion, and no religion severed from the Church. In all, then, that is to promote religion and morals, the Church should act as such, and her hands should be strengthened by her members. They, by virtue of their membership with her, belong to a society having the Lord Jesus for its Head, and chartered by God himself, for the purpose of preserving and disseminating, in every proper way, a knowledge of his inspired Word, and the embracing of all the truths, and performance of all the duties, religious and moral, therein set forth. I regard it as one of the most auspicious signs of the present times, that this principle seems to be daily gaining ground. And when it shall be fully carried out, and Christ and his Church be consistently owned and honored in all efforts to ameliorate the religious and moral condition of our race, a principle of unity, energy, efficiency, and increase, will be given to our holy religion, unknown since its first and purest days.

Among the acts of the late General Convention, was one which originated with myself, under the influence of that deep solicitude for the best interests of this growing Diocese which led me, at its last Convention, to refer to the more than probable necessity of meeting, at no very distant period, the serious question, How a Diocese of such extent can be provided with adequate episcopal supervision and services? With the highly respectable committee which you appointed on that subject, I have had the pleasure of having two interesting interviews, both of which were marked with evidences of the most enlightened and sincere regard for the best interests of all and every part of the Diocese which had committed to them a subject of such grave import, and calling for such calm and solemn deliberation. Their report is now before you.

The measure to which I referred above, in connection with this subject, as having been brought by me before the General Convention, was a proposition for a joint committee of both Houses to consider and report on three points suggested by the great subject of meeting he increase of clergy and churches in our larger dioceses with adequate provision for the due discharge in them of episcopal duties and supervision. The three points were,—the division of a diocese into two or more dioceses; the allowing of assistant bishops, on the ground simply of the inconvenient size of dioceses; and the subdivision of a diocese into separate portions, each under a distinct episcopal supervision. A committee consisting of three bishops, five clergymen, and five laymen, taken from seven different States, was appointed accordingly, and had several long and interesting meetings in the deliberation of the important points referred to them. The last—the division of a diocese, remaining one for certain purposes, into distinct portions, each with a separate episcopal jurisdiction—was soon dismissed, on account of the obvious incongruities and inconveniences which it would involve. The project for assistant bishops, on the ground of the inconvenient size of dioceses, was fully discussed, and the result was the opinion, nearly, if not quite unanimous, that the objections to such a measure were too weighty and serious, to allow of its being recommended. The sentiment on the subject prevalent in the Committee, appeared also to be equally so among the members of the Convention.

These points disposed of, the Committee directed its undivided attention to the remaining alternative—the division of our larger dioceses into smaller ones. To effect this, an alteration of our General Constitution is necessary. Such a measure was therefore recommended by the Committee; and it passed both Houses in the shape of the proposed alteration, of which a notice for this Convention has been sent to me by the Secretary of the House of Deputies, and will be laid before you. The sending of this notice, you are doubtless aware, is in accordance with the provisions of the General Constitution of our Church; which requires all proposed alterations in that instrument to be laid before one General Convention, and by a resolve thereof made known to the several Diocesan Conventions, and then finally acted upon at the next General Convention. The action of the Diocesan Convention on any proposed alteration is not necessary, but may, or may not, take place, at its discretion. The information of the whole Church that a change is proposed, seems to be *all that is necessarily meant* by the Constitution; although the merits of the proposition *may be* discussed, and an opinion thereon expressed, by any Diocesan Convention.

And now, my Brethren, when this proposed alteration shall have been laid before you, the grave question will arise, What will be the course of this Diocese in a measure which, although entered upon, as only it should have been, in its connection with great general principles in which our whole Church is concerned was yet entertained by the General Convention, at this particular time, with an especial view to *our* urgent claim on having those principles settled, in order to our being enabled to act upon them in an emergency supposed to be not far distant? The practical operation of the proposed alteration of the Constitution, if ultimately effected, may be such as to lead, if we choose it, to a division of this Diocese in about three years from this time. Meanwhile, the grave questions arise, Shall we divide? and, How shall we divide? And let me, my beloved Brethren, earnestly and affectionately entreat you to meet these questions with great deliberation and seriousness. I regard it as an unspeakable blessing. that so much time must ensue before our long-established system can be changed. Its having been so long established, and having worked so well, are conclusive reasons to every well-regulated mind, for not changing it precipitately. Think of it, then, Brethren, much and seriously; and think of it as Christians, who, in a matter of such moment, involving the interests of an important section of the Church of God, should venture on no decision, without much and earnest prayer for that guidance which cometh only from the great Head of that holy Church. Sever the subject entirely from all connections which may give it a partial or foreign bias, or may tend to involve it in prejudices that in itself it would not engender. It is a great general question, and should be settled on great general principles.

For myself, Brethren, the subject—I say it without the least affectation—is, indeed, very near my heart. Throughout the whole of the Diocese, I have uniformly experienced so much to attach me to my beloved brethren, its clergy and laity, in the serious and respectful attention with which they have received my imperfect services among them, in the very kind hospitality which I have every where experienced, and in the Christian sympathy which they have manifested for me in my labors, my cares, and my sorrows; that the idea of being separated from any portion of so dear a spiritual family, cannot but be painful to me. But God forbid that I should oppose my feelings to any measure which may most conduce to the best interests of you all.

Brethren, my understanding tells me that this Diocese must ere long do what the higher authority of the General Convention may enable it to do, to enjoy more of episcopal duty than one man can perform. When this must be done, it is for our Diocesan Convention to determine. Revolve the subject seriously in your minds; and may God, in his mercy, guide you to that decision which will best promote his glory, and the good of his holy Church!

The proposed alterations of the rubrics came up for decision at the late General Convention. That touching the use of the Psalter, much, I am satisfied, to the joy of the whole Church, was negatived.

That relating to the Prayer at the Meetings of Convention was adopted. According to this, the said prayer may be used, with two verbal alterations, during the session of a Convention, in other places than that of its meeting; and it is to be hereafter inserted among the occasional prayers printed after the Litany.

The substitution of the word "*right*" for "*north*," in the rubric immediately preceding the Communion Service, was also adopted. This, undoubtedly, was the original design of the rubric; it having had reference to the old mode of having the communion table uniformly at the east end of the church. In this case the north side, the table facing the people, was always the right side, the position designed to be occupied by the principal officiating minister.

While on this subject, I cannot avoid noticing the impropriety occurring in too many of our churches, of having the altar so constructed, or so placed, as that neither *side* can be occupied, but the minister can officiate only in *front* of it.

In connection with this *legislation* of the General Convention, in matters relating to Divine service, I would now call your attention to the fact of the House of Clerical and Lay Deputies having asked the opinion of the Bishops on some points in which the rubrics are either silent or of uncertain construction. The result was the expression, by the Bishops, of their opinion on three points: First, that of the Confession, in the Daily Service, the people should follow the minister, not by paragraphs, as has heretofore been usual, but in the same manner as in the Lord's Prayer; a mode which, it is understood, is becoming general in England: Secondly, that in all acts of worship, as the Lord's Prayer, the Confessions, &c., in which the minister and the people are to unite audibly, the word *Amen* should be repeated by both; it being properly confined to the people alone, when it is a *response* by them to an act of the minister, during which they have been silent: Thirdly, that there be no prayer in the pulpit before sermon.

I recommend immediate action throughout this Diocese, in conformity with these opinions. A desire, not only to observe laws, but also to adhere to established usages, and to opinions entitled to respect, enters into the very essence of the character of a true Churchman.

While on this subject, I would express my regret that conformity to the opinion of the Bishops, given at a former General Convention, and then, too, at the request of the representatives of the Clergy and Laity, and designed to introduce uniformity in the postures at the communion, has so slowly advanced in this Diocese. I purpose having that opinion inserted on the Journal of this Convention, and commend it to the particular notice of the Clergy and Laity.*

By an alteration in the Canons of the General Convention, it is now made the duty of every clergyman, whether settled in a cure, or engaged in a mission, or not, to report annually to the Bishop what clerical duties he has performed; and if he have performed none, the reasons why. My Reverend Brethren of this Diocese, who are so circumstanced, will, I hope, regard this as a sufficient notice of my expectation to receive from them regular canonical reports.

During the meeting of the General Convention, the Domestic and Foreign Missionary Society, and its Board of Managers, held various meetings. The result of the whole, connected with the required action of the General Convention, was a change in the Constitution of the Society, whereby it has ceased to be composed of members who become such by contributions to its funds, and comprises as its members, all the members of the Church, as such. The General Convention is its supreme legislative body. That is represented in the recess of its sessions, by a Board of Missions, composed of the Bishops, and elected clergymen and laymen. And for more frequent and convenient operations, that Board is represented, when not itself in session, by a Domestic Committee and a Foreign Committee; each composed of the Bishops, and of four clerical and four lay members. Both these Committees are now located in the City of New-York, a measure adopted by my full consent and approbation. And I will not for a moment doubt that both clerical and lay brethren will be found in that city, to attend faithfully to the business of both Committees. This change in the features of our missionary operations brings them under the immediate direction of the constituted authorities of the Church; and indeed makes those authorities our missionary agents, makes our Church a missionary Church; not merely by authorizing certain persons to attend to its missionary concerns, but by taking those concerns into its own hands; directly interesting therein its highest representative body, when in session; and intrusting them, at other times, to agents appointed by, or under the authority of that body.

Thus, Brethren, the Church in its legitimate peculiar work of extending the word, and worship, and ordinances of the Gospel, wherever the ignorant are to be taught, the erring reclaimed, and sinners saved, throws herself upon her members for supplying the requisite means, not by constraint, but willingly; not to gain office or privilege, but to serve God, and to do good to men. These are noble motives. They are the only consistent motives. In the view of both sound reason, and true faith, they are sufficient motives, Let them, beloved Brethren, have their due effect upon you, and upon all whom you may favorably influence. Our Church is now pledged to the world to prosecute the holy cause of missions wherever there are human beings to be benefited by them, and favorable openings in the course of Providence, for extending that benefit. That pledge must be honorably redeemed, and no member of the Church is true to his obligations, as such, who fails to extend his fair share of the means to enable her to do it.

(*To be continued.*)

---

* The following is the opinion here referred to:—

'The House of Clerical and Lay Deputies having, at the last Convention, requested the House of Bishops to express their opinion as to the proper postures to be used in the Communion Office, with a view of effecting uniformity in that respect, during its celebration, and the request having been then ordered to lie on the table for future consideration, the House of Bishops now communicate to the House of Clerical and Lay Deputies the opinion thus requested of them as follows:—

First, with regard to the officiating Priest, they are of opinion, that as the holy Communion is of a spiritually sacrificial character, the standing posture should be observed by him, wherever that of kneeling is not expressly prescribed, to wit, in all parts, including the Ante-communion and Post-communion, except the Confession, and the prayer immediately preceding the prayer of Consecration.

Secondly, with regard to the people, the Bishops are of opinion that they should observe the kneeling posture during all the prayers and other acts of devotion, except the "*Gloria in Excelsis,*" when standing is required by the rubric, and except, also, during the allowed portion of the Hymns in Metre, when the analogy of our services requires the same posture. The same analogy as well as fitness of posture for the succeeding private devotions, which are required alike by propriety and godly custom, suggests *kneeling* as the posture in which to receive the final blessing.

Analogy, also, and the expression at the close of the shorter exhortation immediately preceding the Confession, as well as the rubric before the Confession, which suppose the posture of kneeling to be *then* assumed, indicate that that exhortation, and the longer one immediately preceding, should be heard by the people *standing*.

The postures, therefore, proper to be observed by the people during the Communion Office, the Bishops believe to be as follows:—

Kneeling during the whole of the Ante-communion, except the epistle, which is to be heard in the usual posture for hearing the Scriptures, and the Gospel, which is ordered to be heard *standing*.

The sentences of the Offertory to be heard *sitting*, as the most favorable posture for handing alms, &c., to the person collecting.

Kneeling to be observed during the prayer for the Church Militant.

Standing, during the exhortations.

Kneeling to be then resumed, and continued until after the prayer of Consecration.

Standing, at the singing of the Hymn.

Kneeling when receiving the Elements, and during the Post-communion, or that part of the service which succeeds the delivering and receiving of the Elements, except the "*Gloria in Excelsis,*" which is to be said or sung *standing*. After which the congregation should again *kneel* to receive the blessing.

The House of Bishops are gratified at the opportunity afforded them, by the above noticed request of the House of Clerical and Lay Deputies, of contributing to what they hope will be perfect uniformity, in all our churches, in the matter now before them.'

The departures from this opinion which I have observed to be the most frequent, are, the *kneeling* of the *clergyman* in the Ante-communion, the prayer for the Church Militant, and the Post-communion; and the *standing* of the *people* at the trisagion, and during the blessing.

From the British Critic.

GENEVAN CHURCH.

(*Continued from p.* 953.)

With the principles of free toleration laid down by the ecclesiastical body, it was not possible to arraign any one of its members on account of doctrine, however odious it might be to individuals. Care was therefore taken to lay down a distinction between doctrine and discipline—a distinction by which the Pope of Rome frequently eludes the attacks of his adversaries. The Venerable Company had forgotten, or else they knew right well, that by imposing their lifeless catechism upon the parish minister, (if they had the right to impose it,) they had really involved doctrine and discipline in one. Now, we are far from accusing the venerable body of such a want of penetration that they did not see this; on the contrary, we think that they added to their penetration in making this distinction to supply the place of a confession of faith. Having clearly discerned that their house could not stand upon a foundation so large that it was slipping away like sand, they skilfully took this method of narrowing it; and now they may have got the means of keeping the fabric together for some time longer. But those means were borrowed from the very elements of those institutions on which they had undertaken to improve. They have in fact acknowledged the principle, that without rules, or creeds, or formularies, and those too of an exclusive nature, no institution in the Church (for we are not writing on state matters) can stand. Acting, therefore, upon this newly-ingrafted principle, they soon found the means of deposing at one blow three more of their body. M. Gaussen had been for many years minister of the parish of Satigny, a village situated at the extremity of the canton. His days were occupied in faithfully discharging the duties of a parish priest, and his secluded situation enabled him, as much as in him lay, to live peaceably with the Venerable Company. He was, indeed, chargeable with the offence of withholding the use of his pulpit from the preachers of "another Gospel;" but the general esteem and veneration in which he was held by his fellow-citizens, even by those who did not partake of his religious tenets, had secured him hitherto from ecclesiastical censure. Obliged to use the fatal catechism in instructing the children of his parish, he had adopted a method of using it similar to that introduced by M. Malan, that is, he put vigor into the lifeless text by constant reference to the Scriptures. Whatever might have been the duty of a regent of a class in submitting to the mandate of the Company, the minister of a parish, in confining his religious instructions to expounding the Scriptures, was evidently set above their authority. For nothing more *was*, nor yet *is*, required of a candidate for the ministry, than a declaration that he will constantly adhere to the Scriptures. But the Venerable Company having now become exceedingly jealous of its authority, soon espied in the proceedings of the orthodox but "Methodist" pastor, a cause for remonstrance. They, to whom all doctrines were indifferent, called M. Gaussen to order for his, under the name of discipline; and this produced a full and candid avowal of his sentiments, conveyed in a letter to the venerable body. There was nothing in that letter to provoke the anger of those ministers of peace and toleration, as many of them afterward confessed; but they appear to have felt its force, as the doctors of another national church felt the force of a more powerful appeal,—"In thus saying, thou reproachest us also." M. Gaussen was invited to withdraw his letter, as the condition of being restored to the favor of the Company, and for the sake of peace—a simple process with which M. Gaussen was willing to comply. But when it was privately intimated to him that such withdrawal of his letter would be considered as a retracting of his sentiments, he of course refused; and the consequence was, a temporary exclusion from the ecclesiastical sittings, with censure. It was not likely that a minister of M. Gaussen's high character could allow his fellow-citizens to remain in the dark as to the real nature of alleged crime and public punishment; he therefore drew up an able and beautiful statement of his case, expounding the ecclesiastical laws of the canton, and showing the respective duties of the consistory and the body of pastors. This of course produced a reply, in which the authority of the Church was vindicated in a manner worthy of Roman jurisprudence; but what could the Church do? There remained no alternative but either to condemn itself or the pastor who had presumed to doubt its authority. Of course it condemned the pastor; but did not finally depose him, until he had taken some further steps to justify his opinions. During these proceedings, M. Merle d' Aubigné, a minister of the Genevan Church, but who had been several years established at Bruxelles, returned to his native country. With an extensive knowledge of ecclesiastical history, particularly of the period of the Reformation, and well acquainted with the state of religion in Germany, where he had witnessed the fatal effects of Neologism, he came home well prepared to combat the errors of Unitarianism. Another minister of eminent piety, M. Galland, who depended for his worldly prospects upon the National Church, was equally desirous with the other two to repair the venerable fabric which the philosophy of calamitous times had well nigh thrown down to the ground. There were in the ecclesiastical body at least four others, who equally deplored the degeneracy of the faith; but they did not think it expedient to adopt the same decisive measures that appeared necessary to M. Gaussen and his colleagues. Partaking of that timidity and indecision which belongs to the Genevan character, but which often springs, we believe, from the amiable motive of preserving peace in the social and domestic circles, the small Trinitarian party stood in respectful silence behind the marshalled forces of the Arians; and the Arian majority on the other hand were careful, by a suppression of their negative faith, not to call forth the positive confession of the other. Thus did the three zealous ministers, who were now to act as defenders of the ancient faith, lose the co-operation of their brethren, who remained, with one or two additions to their numbers, and yet do remain, as a portion of the National Church. Our readers will therefore now understand that out of the Venerable Company of pastors as at present constituted, being about twenty-eight in number, five or six are known to adhere to all the essential doctrines contained in the Helvetic Confession. We may safely enumerate three or four more who are disposed to hold the faith, if not in full unity of the spirit, at least in the bonds of peace, and in righteousness of life. Refusing equally to be called Trinitarians or Unitarians, they are delighted to preach the doctrine of the atonement, and not unwilling to admit the awful consequences of the fall of man. If to these the five deposed ministers could now be added, it would be hard to pronounce upon the pre-eminence. The Venerable Company, therefore, have really secured their existence as a body by *exclusion;* and in this we cannot blame them; but they afford us a timely warning not to place our venerated institutions upon the same "liberal" footing. It will be perceived that we are now left with a score of pastors on our hands, with as many different modes of faith, but without any adequate means of ascertaining them. But they may be placed in a scale of heterodoxy, beginning with Semi-Arianism, and ending with Socinianism. The twenty pastors are unanimous in their rejection of the doctrine of the Trinity; some of them admit the doctrine of the atonement in a "modified" sense, and in general they are great admirers of the writings of the American Unitarian, Dr. Channing. The doctrines of grace, influence of the Holy Spirit, the divinity of Christ, original sin, and such like, they consider as things indifferent, and as tending to perplex simple minds. We do not intend or pretend to fasten this description of creed or unbelief upon any one, two, or three; but the twenty will, upon the whole, find their account in it. The Venerable Company, however, have frequently complained that they are misrepresented and their faith calumniated; and through the medium of their periodical publication, Le Protestant de Genève, it has recently been denied that there is such a thing as Socinianism amongst them. In order that we may not incur the charge of misrepresentation, we shall let them speak for themselves; and first, the Professor of Divinity. "I cannot repeat it too often nor too plainly that these obscure doctrines (scilicet, the Trinity and the divinity of Christ) are of no kind of consequence to our salvation."—*Du Système Theol. de la Trinité, par M. Chenevière, Pasteur et Professeur à Genève*, p. 233. Again, "In this respect I differ from the Arians as well as from the Trinitarians, and I by no means admit that Jesus was the creator of the world, or the instrument that the Father made use of for creating the material world. I understand these words (John i. 3) as relating to the new evangelical dispensation, and as having nothing to do with the creation of the world." —*Du Syst. &c.* p. 155. "When it is attentively remarked that there is not in the Scriptures any command to pay religious worship to Christ, it is surprising that a large number of Christians should think that necessary."—*Ibid.* p. 168. "It is never taught (in the Scriptures) that the object or any one of the objects of Christ's coming into the world, was to deliver the world from an inherited sin, and from the evil that it had introduced."—*Du Péché Originel, par M. Chenevière, Pasteur et Professeur à Genève*, p. 318. "I reject all those ideas of the anger of God, of the necessity of bloodshed, of the curse transferred to Jesus on account of Adam's transgression, and of actual transgressions."—*De notre Seigneur Jesus Christ, de ses bienfaits, et en particulier par la Redemption, par M. Chenevière, Pasteur, &c.*, p. 288. But we had better see the result of all the Professor's learning, thought, and religion at once. "I leave then entirely and for ever these ideas of an offended God, whose anger must be appeased, and whose glory must be vindicated; these are figurative expressions, which signify only that God is holy, and that he punishes those who violate his laws. I leave these ideas of an infinite debt of sinners which required an infinite price. I reject all that has been said about Jesus suffering in his body the chastisement due to the guilty; the doctrine of a satisfaction (for sin) is purely human, unknown in the primitive Church, and a doctrine of which the Scriptures say not one word, and that common sense abhors."—*De notre Seigneur Jesus Christ, &c.*, p. 342. *Ibid.* p. 284. Our readers may now be disposed "to leave for ever and entirely" the Professor of Divinity at Geneva; and we doubt not that many of them, recollecting what the professors in that academy once were, will be ready to exclaim in reading these lamentable extracts, "How are the mighty fallen, and the weapons of war perished!" For our parts, we do not think that we shall malign the faith of the Professor, if we designate him the boldest and most reckless Socinian that ever appeared in public. But as long as the Venerable Company declare that no single individual among them is allowed to be the organ of their sentiments in matters of belief or doctrine, not even the man whom they place in the theological chair, we can never bring their doctrines to light until every one of them follows the example of their Professor. It does, however, happen that we can bring the same sentiments home to some others of the most influential of their body. About three years ago a monthly journal was established at Geneva, called "Le Protestant," and in one of the early numbers the names of those pastors who contributed the articles were published amongst them: we have M. Bassett, jun., now *President* of the Company of Pastors; M. Choisy, jun., *Secretary* of the said Company; M. Munier, *Professor* in Theology, on whom devolves the task of lecturing on the Scriptures to the students in the academy. Besides these gentlemen now occupying the highest ecclesiastical offices, several other names were given, of which M. Bouvier's may be considered the most influential. As this journal has declared without contradiction that it speaks the general sense of the venerable body, with the exception of the Trinitarians of course, we shall certainly consider the following extracts from its pages to be decisive as to the state of theology in the National Church of Geneva. "This divine Master (John x. 33) positively forbids himself to be made a God by the Jews, and proclaims himself only to be the Son of God; but not without remarking that the ancient law, nevertheless, called gods those men to whom the word was addressed."—*Protestant de Genève*, vol. ii. p. 208. "Is the Methodist more convinced of his salvation, because he *materializes* redemption, as one may say, and represents to himself our sins as a burden that God takes off us, and throws upon Christ, or as a debt that we must pay, but which the Saviour pays for us?—*Protestant de Genève*, vol. ii. p. 130. "What good does it do us to know that Adam had any thing to do in our sins."—*Ibid.*, vol. ii. p. 131.*

---

* In designating the believer in the expiatory sacrifice of Christ a Methodist, the President, Secretary, Professor and colleagues show either ignorance or perversion, or both.

(*To be continued.*)

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—I presume your correspondent E. D. A., will not object to any comment upon the subject of his article of September 23, if put forth in the spirit of candor, which seems to have directed his own pen. He cannot agree with H., that foreign missions are, for us, so much a matter of duty, as those to our own partially evangelized countrymen. Amongst the numerous considerations which belong to this subject, two occur to me as pertinent to the particular aspect given it by your correspondent.

The first is this: It is apparently an assumption without proof, that our duty is to be ascertained by the probability of '*saving*' more souls in one field than in another. The ultimate object of our Saviour's mission was not so much the salvation of men from hell, as the promotion of holiness in the human family; and even this appears subordinate to a still higher design, i. e. the manifestation of the glory of God, not merely for our good, but for the benefit of the whole moral universe, including its divine Head. It follows that the ministers of Christ are not to make the salvation of others the ultimate object of their efforts. They must be one with him in design. It must be the chief business of their lives, *to promote holiness in the world where they are placed*, for the sake of any final result that God may intend. Let not this distinction be deemed an idle one. Either of the ends to which I refer may, in fact it does, involve the other; but it does not follow that our own eyes may, to the same advantage, be directly fixed upon the one as upon the other. Of two ministers of the Gospel, let one make it his chief aim to persuade men from hell, and the other to increase as far as possible the holiness of our race: the measures which they will adopt can hardly fail of being widely diverse. While the latter will be constantly desirous to exhibit the whole counsel of God, the former will be likely to give special prominence to those truths which seem best calculated to awaken personal and self concern amongst his hearers. Were it not superfluous as well as invidious, this position might be readily defended by reference to living and well-known preachers of our own day.

From these observations the following inference must be admitted: Assuming that the Church may be the means of directly saving more souls if her missionaries confine themselves to our own country than if they go to distant lands, still it may be their duty to go abroad. The command, "Go ye into all the world and preach the Gospel to every creature," is apparently binding upon the whole Church, in every age and nation. To obey it even with small success in the work of human salvation, may be more to the glory of God than any possible amount of good that can be accomplished by other methods. It evidently demands the exercise of more self-denial, and must develope higher qualities of spirit, than are supposed essentially requisite to the success of domestic missions. It may be, and apparently is, indispensable to the full manifestation of the divine grace to mankind. Christ came to die for a world. Can the members of his own body entertain a benevolence less extensive, and still manifest his own spirit, still execute his own purposes? So judged not the twelve Apostles. They seemed to believe there what the greatest wants existed, there were the fields for the richest Gospel harvest. Who would not have imagined that the half-instructed Jews would be more readily brought to Christ than the Pagans that hated so violently both Jew and Christian, and stood ready to take the lives of all that would preach salvation only through a crucified Redeemer? But the wisdom of the Spirit deemed otherwise; or at least disregarded such a consideration while directing the labors of the primitive Church.

The Apostle Paul has set before us a most important truth in the following passage: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, to the intent that now unto principalities and powers in heavenly places might be known by the Church the manifold wisdom of God." There are features of the divine glory, which so far as we can judge, must remain invisible to his creatures without the developments consequent upon the preaching of the Gospel to all mankind. There may, then, be other and higher reasons, requiring us to preach Christ to the Heathen, than such as directly pertain to the salvation of individual souls.

Again: Admitting the assumption just shown to be without proof, the question of duty is not so readily settled as might at first thought be supposed. If we inquire whether by foreign or domestic missions, the Church may save the greatest number of souls, we do not limit our calculations to the short period of our own generation. We must estimate the probable result, in view of the whole coming duration of the world. Labors that apparently accomplish but little for half a century may, even during the remainder of the hundred years, be the salvation of whole millions. Imagine a case which is by no means improbable. A clergyman is stationed in a country parish, where in the course of twenty-five years, he is the instrument of saving two hundred souls, and many respected ministers do not accomplish more: while, during one half of that period (as many years as are often allotted to those who go abroad) a foreign missionary is the means of turning no more than fifteen persons to the Saviour. Do we know which of these individuals will contribute most to the joys of heaven? The labors of the latter may in a half century result in the salvation of more thousands than there are hundreds in the train of the former. Those of the latter may add a nation to the Saviour's kingdom, those of the former an inconsiderable parish.

Add to this: Careful observation will not warrant very glowing accounts of the ordinary results of our pastoral or domestic missionary labors. Not a few of our clergy spend their lives with congregations not exceeding from eighty to two hundred persons, and amongst these not more than from fifteen to sixty or seventy who even profess faith in Christ. In such congregations from two to six each year may become hopeful subjects of divine grace.

But who that is not specially disqualified, would not venture to hope for usefulness equal to this even in a heathen land? It may, indeed, be replied, that many parts of our own country afford much greater encouragement than this for our efforts; but a careful examination would still show, that the work of true conversion to Christ is lamentably tedious in every part of the nominally Christian world. E. D. A. has noted some special advantages pertaining to domestic efforts; but are there no special hindrances? What individual of the human family will longer resist the grace of God than one accustomed for years to do so? Who is brought to Christ with more difficulty than some of the half-instructed, but altogether hardened members of our own community? C. S. A.

Morristown, N. J., October 5, 1835.

THE CHURCHMAN.

SATURDAY, OCTOBER 24, 1835.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

PUBLIC WORSHIP.

Efforts have been made in a few religious papers for some time past to direct the attention of the community to the prevalent neglect of public worship. Some clever things have been said, the reasonableness and beneficial tendency of the practice has been well set forth, and strong appeals have been made in its behalf; but we have not yet seen, and fear we shall not see, any thing like an adequate remedy for the neglect. The extent of the evil may be estimated by the following statistical account, from the Boston Recorder.

In thirty-two towns in Connecticut, situated in different parts of the State, the number of inhabitants is 41,501.

In twenty-seven of these towns, the number of persons of all denominations, who attend public worship habitually, is 16,662.

In twenty-five of these towns the number of persons over ten years of age, who habitually neglect public worship, is 6765.

In twenty-eight of these towns the number of families is 6659.

In twenty-four of these towns the number of families whose head habitually neglects public worship, is 2067.

The number of church members belonging to such families, in one town, is one third of the whole number; in another, one-eleventh; in two others, one-twelfth; in another, one-fifteenth; in another, one-seventeenth; in another, one-fiftieth; in several, none; and in most, very few.

These statements are given us, as the result of actual investigation. These towns, it is thought, afford a fair specimen of the whole State. The average, it is believed, is certainly no better, and probably not much worse. In no State in the Union, probably, is public worship better attended than in Connecticut.

As soon as the interest of the Christian community is fairly awakened, and it shall be generally felt that "something" must be done, we shall probably hear of a "Society" composed of Christians of every name "for the promotion of public worship." Already we have seen notices of a "Sabbath Convention" to be held at Providence, which, like other similar bodies, will probably give us an elixir of strong resolutions and brilliant speeches, which may serve like a lady's smelling-bottle for the refreshment of weak and nervous Christians, but will hardly awaken from their lethargy the sturdy sons of ignorance and error. The Recorder tells us that it is also proposed to publish a newspaper on the subject, to inflict church censures on those who violate the Sabbath, and to make sundry other empirical prescriptions. These, says the editor, (and we agree with him,) "do not touch the root of the evil," and he proposes that we should rather aim "to make people understand the importance of public worship to themselves, their families, their country, and the world;" that we should aim "to check intemperance;" to hold protracted meetings and produce revivals, and "to draw off the minds of Christians from hurtful excitements." Excellent as these suggestions are we fear that even they "do not touch the root of the evil." The editor tells us that there are from six to ten millions of persons in the United States, who are living without the *use* of the means of grace. We suppose he means, and we fear his calculation is but too true, that there are this number who live without an habitual attendance on public worship.* Now these people may be convinced of the *importance* of public worship, and never realize the *duty*; they may be temperate, and never go to church; they may watch "revivals," and think none the better of religion; they may see Christians drawn off from hurtful excitements, and still prefer the enjoyment of indolence and worldly turmoil to the exercise of charity and quiet duty. Still as the importance of public worship is very imperfectly appreciated, as many persons frequent public houses on the Lord's day, as the public mind is used to the revival system, and as "hurtful excitements"—whatever may be meant by the term—do no good, the suggestions of the Recorder are excellent, and the adoption of them will do much good.

But what better remedy can we suggest? We answer that the evil is one which, in our view, admits of no *specific* remedy. The subjects of it are from the nature of the case put without our reach. The pulpit can have no direct influence, for the persons in fault are those who never come within sound of the preacher's voice. The press is almost equally powerless, for they who keep also from public worship, are equally strangers to religious journals. It is manifest, therefore, that whatever good is to be accomplished will be the result of indirect rather than of direct efforts.

In view of this state of things, we are all called on to make greater efforts for the support of the Gospel. We must push forward the missionary cause. The maintainance of religion in our country is not provided for by law, but depends on voluntary contributions; these therefore should be free, liberal, and systematic. Those who give most largely, probably give less than they would be compelled to pay if they lived under an ecclesiastical establishment: will any give less or less willingly because they act not from constraint, but in the exercise of Christian liberty? We must aim at rearing an educated ministry, whose piety, learning, and eloquence will impart interest to the ordinance of public worship. We must set forth in their purity the doctrines of the Gospel. We must elevate the importance of the ministry and institutions of the Church: for the prevalent neglect of public worship is to be attributed mainly to the disparagement of these ordinances. In Roman Catholic countries there is no complaint of this kind; the people generally attend public worship, their churches are crowded, and the opposite custom in Protestant countries, may be traced in great measure to the low views which many denominations, especially the Quakers and Congregationalists have disseminated of the ministry and sacraments. Much might be said on this topic, but we have time only to throw out a hint, and that not for reproach, but for edification. Whatever good points the Roman Catholics have, our own Church has done well to retain, and our clergy are recreant to their most solemn engagements when they attempt a style of preaching or a course of measures tending to depreciate the ministry and sacraments. We must give also especial prominence to those truths which bear most directly on the prevalent evil. Tracts should be circulated with specific reference to infidelity, and especial pains should be taken to impress the public mind with a sense of the universal obligation and divine institution of the Sabbath. Much semi-infidelity prevails on this subject. Our literary, daily and weekly papers, which circulate where religious journals are unknown, might do great good by inserting an article occasionally on the necessity and importance of public worship. The importance of individual influence and example should be deeply realized, especially in the country: in large cities a man is lost in the crowd, and his influence is comparatively little; but in country places every person who absents himself from public worship, does much to lessen its hold on the public mind. We should remember and endeavor to spread the conviction that religion is the only lasting security for the good morals, and by consequence for the prosperity of the people, and that religion will inevitably decay where its outward observances are not maintained. And above all, we should dedicate ourselves anew to the service of God, and pray with more fervor that we may be made the instruments of doing good in our generation, and of bringing down blessings on our country and on the world.

---

* This general estimate appears to be made on the facts obtained in regard to the State of Connecticut; and as Connecticut is one of the most church-going States in the Union, the estimate would seem to be rather under than above the truth. *Query.* Is the proportion of attendants on public worship in this State greater or less *now* than under the old law, which obliged the people to contribute to some denomination or other for the support of religion?

MISSIONARY MEETING IN THE CHURCH OF THE ASCENSION.

We beg to call the special attention of our readers to the celebration which is to take place under the direction of the Domestic Committee, at the Church of the Ascension, on Sunday evening next. The particular occasion which has called for it is the departure of Bishop Kemper for his new sphere of labor in the West, and the result, it is hoped, will be to excite a livelier interest in Western Missions generally, and especially those in Missouri and Indiana. The event is one of extraordinary interest and wholly unprecedented, and we earnestly hope that no Episcopalian, except for urgent reasons, will suffer himself to be absent from the meeting. Whenever the cause of Missions is pleaded an audience never fails to be gratified by the interesting statements and the eloquent appeals that are made; but the sending forth of the first Missionary Bishop into the western world, imparts to the contemplated celebration on Sunday evening, an additional and peculiar interest. The occasion is one which will long be remembered; our children will delight to tell that they have witnessed it, and thousands, we may trust, will rejoice in its benign results. Let all attend, and by their presence show their interest in the cause, their pride in their Church, and their zeal to commend the Missionary Bishop to the blessing of God, and to bid him farewell in the spirit of Christian love.

The nature of the arrangements may be seen from the following

NOTICE.

The Right Rev. Jackson Kemper, D. D., appointed by the General Convention to exercise Episcopal functions, as Missionary Bishop, in the States of Missouri and Indiana, being about to remove to his extensive and important field of labor, the Domestic Committee, appointed by the Board of Missions, cannot doubt that the circumstance will be deemed one of great interest by their brethren of the Church. They have, therefore, requested Bishop Kemper to be in this city on Sunday evening next, 25th instant, when it is proposed to have Divine service in the Church of the Ascension; after which, the Bishop and others will address the congregation in behalf of the Missions of our Church in the Western States, with an especial reference to those which that Church, in the missionary character which it so fully assumed at its late General Convention, has assigned to him.

The Domestic Committee trust that the new era which has opened on the missionary operations of our Church, will be shown, on this occasion, to be duly appreciated by the Episcopalians of this city, and that they will manifest a warm Christian interest in the memorable event of the departure, for his high and holy duties, of the first Missionary Bishop of their Church.

The service will begin at 7 o'clock.

The attendance of the friends of Missions is respectfully requested.

Benjamin T. Onderdonk,
Francis L. Hawks,
Henry Anthon,
Lot Jones,
Hugh Smith,
Anson Blake,
Brittain L. Woolley,
Murray Hoffman,
James Swords,

Committee for Domestic Missions of the Board of Missions of the Prot. Episc. Church in the United States.
New-York, October 20*th*, 1835.

Church in Port Royal.—It will be seen from the acknowledgment of Mr. Hord, that he has been in part successful in relieving the embarrassments of the church at Port Royal. The situation of this church is peculiar, and has excited great interest wherever it has been made known. We earnestly hope that Mr. Hord will persevere in his undertaking, and that our citizens will not suffer him to leave the city until the excellent object of his visit is accomplished.

Sunday School.—The following has been handed us, with the request that it may be inserted in the other journals of the Church.

PREMIUMS.

The Executive Committee of the General Protestant Episcopal Sunday School Union hereby offer a premium of *one hundred dollars* for the best set of Questions on the Gospel according to St. Matthew, and also a premium of *one hundred dollars*, for the best set of Questions on the Acts of the Apostles. The former must be sent in on or before the 1st day of February, 1836; the latter, on or before the 1st day of May, 1836. To each set must be affixed a fictitious signature; and a *sealed* envelope, containing the said signature, and the real name and residence of the author, and labelled "Bible Questions, Matthew," or "Acts," as the case may be, must accompany the same. The Questions must be drawn up agreeably to the following instructions:—

1. They should be plain and pertinent, so constructed as that they may be answered in the words of the sacred text, or when difficult to do this, or requiring critical knowledge, they should have answers attached, expressed as concisely as possible, and not to be repeated by being merely thrown into a different form.

2. The chapters should be divided into sections or lessons of ten or fifteen verses each. The subject of each lesson, stated as a heading, and the questions so drawn as to leave a distinct impression of the improvement to be derived from each subject.

3. The book to be divided into *two parts*, the *first part* to contain the more simple questions, and such as may chiefly be answered in the words of the book. The *second part* requiring more thought and research, testing the extent of acquaintance not only with the subject of the lesson, but the whole revealed will of God. Thus, Is there any prophecy in our lesson? What is a prophecy? What doctrine is taught?

4. Each lesson shall have questions on the practical use and applications of the subjects they contain: suitable maps to accompany the book: attention to be paid to the difference of type between the questions on the lesson and its improvement.

The manuscripts and all communications upon the subject, to be addressed to the

Rev. F. H. Cuming, *Secretary*
of the Gen. Prot. Episcopal Sunday School Union,
46 *Lumber-street, New-York.*

Rev. Mr. Hale and Dartmouth College.—The ejection of the Rev. Mr. Hale as it has been represented to our readers, is an example of bigotted intolerance rarely equalled. The facts have been now for some time before the public, and have neither been denied nor extenuated. The following statement from the Christian Register (Unitarian) places the matter in so aggravated and discreditable a light, that the Trustees of Dartmouth College are bound, in deference to public opinion, to speak in their own defence.

"Mr. Prentiss.—As considerable discussion has been excited by the removal of Professor Hale from office, it is well that all the circumstances of the case should be clearly known.—That he was dismissed solely because he was an Episcopalian, no one pretends to deny. Neither does any one, so far as I have seen, undertake to justify the measure. I know of but two reasons that any can venture to assign. One is, that the college is Congregational, and, therefore, that they have a right to exclude all officers, whose influence may be injurious to that sect—and the other, that Professor Hale employed his influence to make proselytes.

In regard to the first, it is true, that the college originated with a Congregationalist, and has always been mainly under the influence of that denomination. We have no objection that a literary institution should be entirely under the control of one religious denomination, provided they will let the public so understand it, although institutions on a more liberal plan are much to be preferred.

What is the fact in regard to Dartmouth College? Its charter forbids that any should be excluded from its 'privileges or immunities, on account of his religious opinions.' In accordance with this provision, it has always professed to act. It has made its appeals for aid to all denominations, and by all have these appeals been heard and answered. It bears the name of an Episcopalian, who was its earliest and most efficient patron. Its three buildings stand on land given by an Episcopalian, and they all bear the names of Episcopalians who were distinguished benefactors of the college. During its controversy with the State, the men who sustained its cause and who were principally instrumental in its success were Episcopalians. In its appeal for aid six years since, when $30,000 were raised for its benefit, the Episcopalians; of the State were not a whit behind any others in liberality; and some of their most generous donations were from members of this denomination. The present Earl of Dartmouth, grandson of him who gave name to the college, and the inheritor of his honors, his liberality and his religion, has recently made the college several valuable donations. Some of the most efficient members of the Board of Trustees have, in times past, been Episcopalians, but the last of them recently departed this life, and their places are occupied by Congregationalists. Yet, notwithstanding these multiplied instances of the kindness and liberality of Episcopalians toward the college, no sooner has the ruling sect got the sole power into its hands than it employs it to turn out unceremoniously the very best member of the Faculty because he is a Churchman. The very same class of men, who for years have been ringing changes about the Hollis Professorship at Harvard, have here manifested a spirit altogether more indefensible and intolerant. The Trustees of Harvard University did not eject a professor on account of religious opinions—they simply filled a vacant office with a man whose opinions were said to be different from those of its founder. But Dartmouth, which to a great extent owes its prosperity, I might almost say its existence, to Episcopalians, and which has received down to this time their cordial support, cannot endure one man of that persuasion within its walls.

As to the other reason, that Professor Hale is a proselyter—I know not that it will be pretended—but if it should be, I say fearlessly, that the charge is *false*. I challenge any one to show a single fact or circumstance to sustain it. I presume no one will attempt to do it—but if he should, evidence will be given in abundance to prove that it is unfounded.

But while I say that Professor Hale was not a proselyter, I say with equal confidence that he was the *only* member of the Faculty of whom this can be said. If need be, evidence can be brought to show, that with all the other members of the Faculty, no means are spared, either persuasive or coercive, so far as coercion can be used, to bring all the students to embrace high-toned Calvinism. I am not making unfounded assertions—I speak that I *do know*, and which I myself have *heard* and *witnessed*. I have many other things to say, but I must defer them for the present."

UNIFORMITY IN PUBLIC WORSHIP.

Uniformity in the conduct of public worship is so desirable, and compliance with the advice of the House of Bishops is so sure and easy a way of securing it, that their recent recommendation in regard to certain devotional customs of the Church, will, we suppose, be universally adopted. And yet the adoption will involve in many persons no little sacrifice of feeling, if not of opinion. It may be mere prejudice, but we cannot help fancying that there are very good reasons for the old method of using the Confession. Its being broken into short paragraphs, in which respect it differs from the similar offices in the Communion and Ash-Wednesday services, renders it more easy to be read separately by the minister and people, and seems to indicate that it was designed so to be read by the compilers of the Liturgy. The nature of confession requires that it should be more private than the other parts of public worship, it being the act of the congregation considered *individually*, rather than *collectively*: the mind too in confession seeks to recall the past, and thus needs to dwell longer on its own thoughts, and move with a degree of slowness, abstraction and deliberation, greater than in other acts of devotion. And there seems, as we fancy, to be more of privacy, more of deliberation, when the minister and people speak separately and alone. In these respects the Confession differs from the Creed and the Lord's Prayer; the former contains a summary of the capital articles of faith, which all are prepared to utter without any *special* effort of mind. The latter in like manner consists of those *general* acknowledgments, petitions and ascriptions which the pious mind is inclined to make, not only, as in confession, *at all times*, but as it were involuntarily, and without those introversive and reflexive acts of mind which are indispensable in the due and intelligent performance of confession. We do not forget that *public* confession is meant to be more general than *private* confession; but even when ample allowance is made on this head, we cannot but think that there is something in the nature of confession itself, which renders it proper to distinguish it from other acts of worship by such a usage as has hitherto prevailed. Besides, the Creed and the Lord's Prayer, which resemble the Confession in the structure of their sentences, would lose much of their significancy unless they were performed *unitedly* by the priest and people; the one being an expression of our *common* faith, and the other contemplating us as the children of a common Father, the *united* utterance expresses the union of understanding and affections which should prevail among all Christians, of every grade of intelligence and piety. In confession this union is less perfect; as sinners we are, indeed, the common objects of the divine displeasure, and therefore, the confession should be so far a joint act, as that the minister and people should use the same language. Since, however, as *sinners* we are distinguished by various shades and degrees of actual depravity, there seems reason in allowing in this instance, all the *privateness* which is compatible with a joint act of worship. But *perhaps*, (in such a connection, we may use the "unphilosophical" word which seldom, if ever, finds a place in our vocabulary,) we are mustering reasons to support a prejudice; we would therefore lay no stress on them, but express the hope that the recommendation of the House of Bishops may be generally adopted, and its adoption prove universally satisfactory.

More may be said, we think, in favor of the disuse of prayer before sermon. In the first place, we have no collects *specially* adapted to this purpose; secondly, the usage appears to be merely a matter of custom, there being no indication, as far as we know, of its being designed by the framers of the Liturgy; and thirdly, the omission is in many cases a relief to the minister, the fatigue as well as the artificial and strained delivery which generally prevails in reading, rendering it desirable for the preacher to commence his address to the people immediately after the singing. Still there seems an abruptness in this method, and it is urged with reason, that a *special* blessing should be invoked on so important a means of grace as the preaching of God's word. Why then, would it not be well for the minister and people just previously to the commencement of the sermon, to unite in a brief act of silent devotion, such as is now practised, before the services of the church commence, and after they are closed? This habit, we believe, is peculiar to our Church, and besides being salutary in itself, is recommended by the favorable impression which it makes on the minds of strangers who attend our worship. Would it be less proper, less beneficial, less impressive, by being simultaneous and preparatory to the sermon? If the suggestion is unmeet, we shall trust to the indulgence of our readers to pardon it.

We have been led to make these remarks by reading the annexed letter of Bishop Bowen to his clergy; we are anxious to know the resolution which the South-Carolina clergy will adopt, and regret that the Bishop has not given us his views in regard to the mode of repeating the Confession.

To the Editor of the Gospel Messenger.

It is understood from authentic information, that the House of Bishops at the late General Convention, in compliance with the request of the House of Clerical and Lay Deputies, expressed their opinion in favor of a change of custom in the following particulars of the public ministrations of our Church, viz. 1. That in the General Confession of the Daily Morning and Evening Prayer, the people should follow the minister, not by paragraphs, as has been usual, but in the same manner as they unite in the Lord's Prayer, the Creed, and the Confession in the Communion service. 2. That in all joint acts, where the minister and people are to unite audibly, as in the Confessions, the Creeds, the Lord's Prayer, the Trisagion, and the last of the proper prayers for Ash-Wednesday, the word *Amen* should be pronounced by both the minister and people; its use by the people alone being considered as then only proper, when it is a response by them to an act of worship, which has been audibly repeated by the minister only. 3. That there should be no prayer in the pulpit before sermon.

Permit me to avail myself of your present number, to offer to my brethren of the clergy of this Diocese, my advice, that in neither of the particulars referred to, any change be adopted by them, until time shall have been given for the information to be generally diffused, that it has been recommended. As the circumstances in which alteration of custom is advised, are not of the expressly prescribed order of the Church, the clergy are every where at liberty to act respecting them individually, as may seem to them expedient. But as uniformity is the object contemplated by the opinion of the House of Bishops, instead of some diversity now prevailing, it is presumed that this object will best be answered among us, by at least conference and a mutual understanding had among the clergy collected at the Convention, or such delay as may admit of the diffusion of the information of the opinion given, and the reasons for it, through the printed Journal of the proceedings of the late General Convention, or otherwise. Although, therefore, the information is authentic as received here, that the House of Bishops have expressed the opinion referred to, I would be permitted to advise, that we act not upon it, until at least, we may, with the divine permission, meet each other in the Convention, to be held in this city in February next, unless the Journal of the General Convention, should, in in the mean time, be received here and distributed.

In some instances, however, the clergy may be unwilling to defer their determination in this matter, and would probably wish from me some expression of my opinion. As respects the second of the particulars, its propriety will, I presume, be generally too obvious, to admit of hesitation in any instance, in adopting it. To the third, I know of no objection, but that of the unacceptableness of any change of custom, in things, however indifferent in themselves, and of no express authority, among old and long established congregations. The practice now generally obtaining, has no authority from the Church's rubric, and may with unquestionable propriety be departed from, in any instance where it may not seem generally painful to the congregation to have such change introduced. N. Bowen,

Bishop of the P. E. Church in S. Carolina.

TEMPERANCE SOCIETY AND CONNECTICUT CONVENTION.

The following letter has been sent to us by a correspondent who signs himself "a Presbyter of the Diocese of Connecticut." It was addressed, he tells us, to a friend, in reply to some inquiries respecting the facts connected with a resolution introduced into the Convention of the Diocese of Connecticut a year ago, recommending the Temperance Society to the patronage of the Church. And as the publication of it may tend to do justice to the motives of some at least of the members who were reluctant to depart, in that instance, from a well-established rule, we cheerfully comply with his request to insert it.

"My Dear Sir,—It is true that a resolution was brought before the Convention of this Diocese at its session a year ago, recommending to the members of the Episcopal Church to patronise the Temperance Society; and that it was rejected by a large majority. I am not sorry for the occasion presented by the receipt of your letter, of correcting some misapprehensions, and possibly some misrepresentations, of the motives which led to the rejection. The following may be regarded as those which had the most weight among the members.

"1. It is a principle long recognised, both in our Diocesan and General Conventions, to legislate upon such topics only, as are *purely ecclesiastical*, or have an immediate and direct bearing on the Church and her auxiliary institutions. Of the wisdom of this restriction, few of us have any doubts; but did such doubts exist, they would be solved by a recollection of the dissensions introduced into other ecclesiastical bodies, by their attempting to legislate on extraneous matters. Acting on this well-established principle, many members of the Convention, both clerical and lay, some of whom are also members of the Temperance Society, and ardent friends of the cause, voted against the resolution.

"2. In this region, the cause, not of temperance, but of the Temperance Society, has become so involved with sectarian interests, and to some extent, with local and party politics, as to present an additional and very strong reason against its discussion in an ecclesiastical body. On this ground as well as the former, many voted against the resolution.

"3. By some, it was also opposed, on the ground of the rather unqualified terms of the resolution itself; though this difficulty would probably have been got over, had the preceding objections been disposed of.

"You will not fail to observe, that none of the foregoing considerations touch at all upon the *moral merits* of the question of temperance; concerning which, I am not aware that any difference of opinion existed. The simple question presented for the consideration of the Convention was, whether it was expedient, under all the circumstances, to legislate on the resolution before them; and they preferred to leave the matter where they found it—allowing every member of the Church to act in regard to the Temperance Society as his sense of duty might dictate. I will add, what may appear superfluous, that it would be the height of injustice to that body, to regard its vote in the case as indicative of their views of the moral duty of temperance. Were a resolution recommending the Abolition Society, or any other society for moral reform, to be laid before them, it would probably be disposed of in the same way, and for similar reasons.

Very respectively yours,

*** ***."

A PLEA FOR THE CHURCH IN SPRINGFIELD, ILLINOIS.

We have been much interested in the following appeal of one, than whom none has more deeply at heart the moral and religious interests of the region for which he pleads. We are called upon at present by the noble movements which have been made in our General Convention, to put forth special and vigorous efforts for the establishment of religion in the West. In regard to Illinois, in particular, we trust the liberality of our people will furnish a proof of our willingness and ability to provide, by our own efforts, for those to whom Providence has made us more especially debtors. We commend the object to the charities of our readers, and hope that the appeal will not be made in vain.

"Bishop Chase, on his late visitation of his Diocese, organized an Episcopal congregation in this interesting town. Though few, and with but limited means, the resident Episcopalians, animated with laudable zeal, subscribed and gave security for the payment of two thousand dollars toward the erection of a church, provided an equal amount should be contributed from other quarters. This is doing nobly on the part of the little band of Churchmen who dwell there; may it not be hoped, that the appeal in their behalf will not be unwelcomed nor unanswered.

"In this *prairie* region, the expenses of stone and timber are very great; and many of the articles most necessary in building have to be brought from a distance; it therefore costs much more to erect a neat and simple church than in most other sections of our country. On this account the sum they solicit is not beyond their actual necessities. Springfield is to be one of the most important towns in the State. The Rev. Samuel Chase, the Bishop's nephew, is now officiating here; here, it is probable, the Bishop himself will have his residence. Is it not important, then, that the hands of their pastor be strengthened, and the hearts of his people encouraged and sustained in their present exertions; and that the Bishop on his return to his Diocese, find a house ready for consecration to the service of Almighty God, suitable for the proprieties of our solemn worship and official ministrations? The heart of Bishop Chase is much in this matter. He was moved even to tears, when addressing the writer of this article, he said, 'I beg of you, do all you can for our dear suffering flock in Springfield.'

"Will not the liberal-minded, they who love to help their fellows on their way, the patrons of piety and of the Church, the friends of Illinois or its Diocesan, do somewhat in this good cause?

"Contributions for the church at Springfield, Illinois, will be received at the store of Swords, Stanford and Co., No. 152 Broadway, or at the Episcopal Press, No. 46 Lumber-street."

An Address, on the Occasion of the Annual Commencement of the General Theological Seminary of the Protestant Episcopal Church in the United States; delivered in St. John's Chapel, June 26, 1835. By the Right Rev. Benjamin B. Smith, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Kentucky. Published by request of the Board of Trustees. New-York: Protestant Episcopal Press.

The divisions which for many years past have existed, and which under some shape or other will probably long continue to exist, in the most stable denominations of Christians, arise, we apprehend, not so much from real differences of opinion, (though these undoubtedly exist,) as from the greater or less degree of sympathy with the prevailing religious spirit of the age. The adherents of established institutions recoil sometimes, it may be, with devout horror, but oftener with wise caution, from innovations and ultraism, while the more sanguine expectants of the "march of mind," and the instant millennium, are prone to advocate and prosecute with excessive avidity the various new measures of the day. Bishop Smith, we think, has the credit of taking a temperate and tolerably fair view of the character of the times, and though among the decided admirers of the spirit of the age, so tempers his zeal with knowledge as to offer little or no encouragement to the mushroom religion which is growing up around us. We have room but for two brief extracts from an Address which has given great and general satisfaction.

"Is it not remarkable, that the same Providence which is evidently calling us to higher theological attainments, is also furnishing us with the means thereto? Never was more learning required, and never could it more readily be obtained. Our theological seminaries have given a new impulse to the cause of sacred literature. The field is becoming better understood, the apparatus for study more perfect, the aptness of teachers more ready, our libraries more complete, and the way to large attainments much more open, if not more easy. And what is well worthy of notice, we Americans occupy a sort of neutral ground, midway between those European nations who are contending for the palm of eminence in theological literature. We owe a profound, but are misled by no blind respect for the theology of our mother Church in England. We have access to the stores of theological learning accumulated by the patient diligence of German biblists. Indeed it would almost seem as if the incredible labors of these grammarians, lexicographers, compilers and book-makers, had been undertaken, not for themselves, but for the scholars of a later age, who, using the exquisite tools which their ingenious patience hath constructed, are able with vastly less labor to arrive at far more important results. The learning of other ages, and of the whole world, is for our use, and that without those prejudices and prepossessions which have hitherto prevented its thorough application to the highest purposes. It is hard to conceive for what many of these German scholars submitted to their Herculean tasks, unless it were to fill up life with a drudgery which had become essential to their existence.

"But we see the design of Providence delightfully vindicated, when we perceive the same elementary works in the hands of men of more inductive minds, employed in the development of truth under more convincing forms, and in laying deep and broad the foundations of a system of interpretation, which perhaps is to quiet most controversies, and to harmonize Christian minds and hearts as they have not been for centuries. We yield the palm to the German mind for details and for minute analysis; we honor the English mind for the development of principles, and for just and accurate reasonings; but is it presumption in us to hope that a higher honor is reserved for the American mind—the honor of arriving upon inductive principles, to large, and true, and practical results?

"The analyses of the documents of Christianity by the German writers are almost perfect. There is now scarcely wanted either grammar, lexicon, concordance, or index, which may not be found ready made for our use, and that in a form of almost perfect accuracy. And few of the collateral helps on geography, antiquities, manners and customs, habits and opinions, but what are ready furnished to our hands. And yet the German mind appears singularly deficient in the powers of just generalization. They do generalize indeed upon a most magnificent scale, but it is not upon the facts, but upon sublime and transcendental principles, strangely aside from the facts. Does it not remain for our countrymen to apply these ready-made helps to the accurate induction of facts, in the establishment of general principles, not ideal and illusory, but true and practical as the facts upon which they are founded?

"No class of mind is more honest and truthful, than that of the English theological student. And yet there is something rather doctrinal, documentary, and so to speak, professional and hereditary, in most of their works, that we fail of realizing the full benefit of their inductive powers, not because they are not possessed, but because they are not thoroughly drawn forth.

"There is a decided and happy change in this respect, the first impulse to which was perhaps received unconsciously from the continent. But the results are seen in some of the most lucid, thorough and philosophic analyses of the early documents of our religion, which the press has ever produced. Our Church will be strangely wanting in her duty, if her young men do not aspire to distinction in the same paths of investigation. Inductive works on the doctrines of Christianity, upon the history of those doctrines, and upon all the great questions of ecclesiastical polity and history, are still wanted. The apparatus for the work is ready, but the mind and the hand to apply it wisely and successfully are still lacking. But under the training to which our young men are now subjected, can it be supposed that they will be lacking long?"

The above are the remarks of a cool and intelligent observer; the following is the timely caution of a calm but earnest piety:

"It is further the will of God in Christ Jesus, that his ministers should, in a very eminent sense, be men of prayer.

"It must be granted that some of the circumstances of our country are unfriendly to the growth of this spirit in our ministers. They are called upon for so much active exertion, so much visiting is expected of them, so much forwardness and zeal in all our benevolent institutions, and so much labor in the Sunday school, the Bible class and the evening religious meetings, that there is sad danger of the intrusion of an anxious, busy, feverish spirit, exceedingly hostile to the spirit of prayer. On the other hand, however, this very action, these very meetings, this very zeal, lead to an experience which will most powerfully enforce the necessity and the sole efficacy of prayer. At any time, and under any circumstances, to think of blessing the Church with our labors, unless they are thoroughly sanctified by the word of God and prayer, would not only be absurd, but absolutely profane; but where there is so much to be done, as there is for the Church in this country, where the field is so vast and the laborers so few — where the elements afloat are so mighty, and yet so inaccessible to any one man, or to any body of men, to guide and control them only to salutary results—to labor without prayer, is literally to labor without reason and without hope. Other things being equal, that minister's measures and success will be best, who prays most. The natural influence of much prayer over himself and his people, in furthering his benevolent and holy objects, is the very best collateral influence which can be invoked. And then, when we remember that God hath said that for all these things he will be inquired of, and that he will not fail to give us all those things which we ask for in patient, humble faith, we are constrained to feel that prayer is better than learning, better than talent, better than zeal, better than all other gifts without it, as without it all other gifts would be valueless; and that it heightens and enhances the value of all other gifts a thousand fold. Wherefore, in all your plans and doings, young Gentlemen, remember that the spirit of prayer, and a life of prayer, are first of all, and above every thing else, to be cultivated and followed."

For the Churchman.

OUR SUNDAY SCHOOL UNION ONCE MORE.

We hope the friends of this institution have not forgotten the example that was set in Philadelphia, during, the sitting of the General Convention, when so many of our Rt. Rev. Fathers, the Bishops of the Church, followed by a goodly number of other ministers, pious laymen and zealous females, most generously pledged themselves for its support. The sum of Ten Thousand Dollars to extricate the Union from debt has not yet been secured. Our readers will remember that *some* of the pledges were given on condition that *that* amount should be secured to the Union by the first of January. Will not we again ask, our friends, the clergy, to remember this; and those of them who have as yet done nothing for this object, at once pledge their congregation for such an amount as they may think they may be able to raise. They are earnestly, but respectfully, requested not to forget that the *sooner* this is done, the better it will be for the Union.

We take the liberty also, of suggesting to those who *already* have given their pledges, that the sooner they are redeemed, the more will the Union be benefited by their donations, as it will thus be able to diminish its debt for *interest*.

We are happy to acknowledge the receipt from the following persons, of the amount of their respective pledges:—

Rev. Levi Bull,	$100	Chester county, Pa.
Rev. James Milnor,	200	New-York.
Rev. William Jackson,	100	"
Mrs. Susan M. Brown,	100	Philadelphia.
Mrs. Christiana Finney,	50	"
Stephen Warren,	100	Troy, New-York.
Joseph Lovell,	200	New-Orleans.
Hon. Judge Butler,	50	"

Will our other periodicals please insert the above, and oblige

F. H. Cuming, *Secretary*
of the General P. E. S. S. Union.

At a meeting of the Stockholders of the Protestant Episcopal Press, held at the Press Buildings, on Wednesday evening, the 14th October, pursuant to previous public notice, the following gentlemen were duly elected the officers thereof for the ensuing year, viz:—

The Rt. Rev. Bishop Onderdonk, *President ex-officio.*
Rev. William Berrian, D. D., 1st *Vice-President.*
Benjamin M. Brown, Esq., 2d *Vice-President.**
Henry Cotheal, *Treasurer.*
Floyd Smith, *Secretary.*

The following gentlemen were duly elected the *third class* of the Board of Trustees, whose term of service will expire in October, 1838, viz:—

Rev. John McVickar, D. D., Rev. Wm. R. Whittingham, Rev. John F. Schroeder, Rev. Hugh Smith, Mr. George C. Morgan, Mr. Cornelius Oakley, Mr. Jacob Lorillard, Mr. Henry I. Seaman, Mr. William E. Dunscomb.

The following gentlemen were duly elected the *Standing Committee* for the ensuing year, viz:—

Mr. Henry Cotheal, as *Treasurer, ex-officio*, Mr. Lewis Curtis, Mr. Charles Keeler, Mr. C. N. S. Rowland, Mr. George C. Morgan, Mr. Cornelius Oakley, and Floyd Smith.

Attest, Floyd Smith, *Secretary.*

Bishop Kemper.—We learn with much pleasure that the "Auxil. New-York Bible and Common Prayer-book Society," and the "Protestant Episcopal Tract Society" of this city, with their characteristic liberality, have placed at the disposal of the Rt. Rev. Bishop Kemper 500 copies of the Book of Common Prayer, and 100,000 pages of Tracts, for gratuitous distribution in his Diocese.

We also learn that a subscription has been commenced, and some progress made therein, to furnish him with a full supply of the catechisms and books of instruction of the General Sunday School Union, which cannot, from the nature of its constitution, imitate the commendable example of the other above-named institutions.

We take great pleasure in making a statement so creditable and so gratifying to the Church, and have only to add, that the Agent of the Press will receive and apply any addition to the above-named subscription with which the friends of the *far West* will furnish him.

For the Churchman.

SPECIAL MEETING OF THE TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY.

Rev. and Dear Sir,—The following Circular, designed to be sent to every Trustee of the General Theological Seminary, has been prepared, and is now in a course of distribution. Uncertainty, however, as to the particular residence of some of the Trustees induces me to ask the favor of its insertion in your columns. The same favor is also hereby asked of the editors of our other Church periodicals.

Yours very truly,
Benjamin T. Onderdonk.

"*New-York, October* 8, 1835.

Sir,—Agreeably to power vested in me by the Constitution of the General Theological Seminary of the Protestant Episcopal Church in the United States, I hereby call a Special Meeting of the Board of Trustees, for the purpose of electing a Professor of Ecclesiastical History, and a Professor of Pastoral Theology and Pulpit Eloquence, to be held in Trinity Church, in this City, on Wednesday the 25th day of November next, at 7 o'clock P. M.

Your attendance, as a Trustee, is requested.

Benjamin T. Onderdonk,
Bishop of the Diocese of New-York."

We insert the subjoined resolution of the Board of Managers of the "Auxiliary New-York Bible and Common Prayer-book Society" with much more than ordinary satisfaction. We would commend it in an especial manner to the notice of our clerical friends throughout the United States, for we presume that its liberal offer is not confined to the clergy of this Diocese. In addition to the liberal allowance of books for their gratuitous distribution, proposed to be made to the clergy as the reward of their immediate services in procuring subscribers, we understand that each subscriber is entitled to one Bible and one Prayer-book, or three Prayer-books, for his annual subscription of *two dollars*, and the like number of books for every *additional one dollar and fifty cents* to his subscription.

In this way it is obvious that every clergyman in our communion may *entitle* himself and his parishioners to a liberal supply of books for the use of the destitute of his parish, and to give to those who are making inquiries in relation to a branch of the Christian Church, of whose doctrines, principles and offices they are totally ignorant.

Com.

Extract from the Minutes of the Board of Managers of the Auxiliary New-York Bible and Common Prayer-book Society.

"*Resolved*, That clergymen procuring *twelve annual subscribers* to this Society from their respective parishes, shall, on remitting the amount, be entitled annually (so long as the amount shall continue to be paid) to *twelve Bibles* and *twenty-four Prayer-books*, and to *one Bible* and *one Prayer-book*, or *three Prayer-books* for every additional subscriber.

Henry I. Seaman, *Recording Secretary.*"
New-York, Oct. 14, 1835.

NOTICE.

Pursuant to instructions received from the Rev. Henry Anthon, D. D., Secretary of the late General Convention, the Agent of the Protestant Episcopal Press hereby gives notice, that he has sent *by mail* to each of the Rt. Rev. Bishops of the Church, *one* copy of the Journal of the General Convention, one copy of the Pastoral Letter, and one copy of Bishop Stone's Sermon; and that the following packages have been sent, containing *two* copies of the Journal of the General Convention:—

One copy of the Pastoral Letter of the House of Bishops, and *one* copy of Bishop Stone's Sermon at the opening of the General Convention, for each clergyman in the Diocese: *one* copy of the Journal, and *one* copy of the Pastoral Letter, for each Lay Deputy to the General Convention;—and *one* copy of the Journal to each member of the Board of Trustees of the Theological Seminary, residing in the Diocese to which the package is sent, viz.—

One package—addressed to Dr. John Merrill, Portland, Maine; by the brig Pioneer, which is to leave this port on Saturday, the 24th inst.

One package—addressed to the Rev. John S. Stone, Boston; per the steamboat Boston for Providence, on Tuesday, the 20th inst.

One package—addressed to the Rev. Silas A. Crane, care of Messrs. Smith and Harrington, Burlington, Vermont; left at the Messrs. Harper in this city, at the request of one of the above firm.

One bundle—addressed to the Rev. Mr. Nash, care of Messrs. Marshall, Brown & Co., of Providence, Rhode-Island; sent by the steamboat on the 21st inst., in the care of the Rev. Mr. Leverett of South-Carolina.

One bundle—addressed to the Rev. Charles Burroughs, D. D., of Portsmouth, New-Hampshire; sent also under the care of the Rev. Mr. Leverett.

One bundle—addressed to the Rev. Harry Croswell, D. D., New-Haven; by the steamboat ———, which left New-York on Friday morning, the 23d inst.

One bundle—addressed to the Rev. John Croes, New-Brunswick, New-Jersey; by the steamboat for that place, on Saturday morning, the 24th inst.

One bundle—addressed to the Rev. Wm. Cooper, Mead, D. D., care of Mr. John C. Pechin, Philadelphia; by the Union Transportation Line, on Saturday afternoon, the 24th inst.

The Rev. gentlemen to whom the packages are respectively addressed, will have the kindness to drop into the Post-office all the parcels which they cannot conveniently otherwise dispose of.

In the next number of the Churchman the Agent of the Press hopes to have the pleasure of announcing, that all or nearly all of the Journals, &c., have been despatched to their proper destinations. Some delay in the delivery of the Journal has been occasioned by the desire to send with it the Pastoral Letter, and the Sermon of Bishop Stone, which was printed last.

So soon as a sufficient number of Journals has been received from the Binder to complete the edition ordered by the Secretary of the Convention, the Agent will commence the distribution of the extra edition of *one thousand* copies, printed for the Press—for all of which orders have been received.

Board of Missions of the Protestant Episcopal Church in the United States.—James Swords, Esq., has been appointed Treasurer of the Committee for Domestic Missions. Contributions or donations may be sent to him at the office of the Washington Insurance Company, corner of John and William streets, or left for him at Swords, Stanford & Co., 152 Broadway.

The Rev. Solomon Davis has been appointed Missionary to the Oneida Indians, at Duck Creek.

The Young Men's (Auxiliary) Education and Missionary Society have determined to support the Missionary at this station.—*Communicated.*

TO CORRESPONDENTS.

Juris Consultus is in type, but has been unavoidably deferred till next week.

We must beg the same indulgence of the few other correspondents whose favors are on hand.

CORRECTION.

The following letter has been received by the Agent of the Press:—

Dear Sir,—It is but justice to the Ladies' Missionary Society of St. George's Church, Flushing, to correct a mistake in last week's acknowledgments in the Churchman.

$226 80 are reported there as collected in the church; whereas $200 of the sum were raised by the Ladies' Missionary Society, and divided between the Mission and Education Funds. S. R. J.

INTELLIGENCE.

Bishop Onderdonk proposes holding the Annual Confirmations in this city and Brooklyn for the ensuing season as follows:

Second Sunday in Advent, December 6, Trinity Church.

Fourth Sunday in Advent, December 20, St. Paul's Chapel.

First Sunday after Epiphany, January 10, St. John's Chapel.

Septuagesima Sunday, January 31, St. Mark's Church.

Quinquagesima Sunday, February 14, Christ Church.

Third Sunday in Lent, March 6, French Church Du St. Esprit.

Fifth Sunday in Lent, March 20, St. Stephen's Church.

First Sunday after Easter, April 10, St. George's Church.

Third Sunday after Easter, April 24, Trinity Church, Brooklyn.

BISHOP BROWNELL'S VISITATION.

Continued.

Sunday, October 25, Newtown, (Trinity,) 10, A. M.; Brookfield, 3, P. M.; 26, Danbury, (Bethel,) consecration of the church, 11, A. M.; 27, Reading, 2, P. M.; 28, Monroe, 2, P. M.; 29, Trumbull, 2, P. M.; 30, Huntington, 2, P. M.; 31, Milford, 11 A. M.

Sunday, November 1, Stratford, 10, A. M.; Bridgeport, 3, P. M.; 2, Saugatuck, consecration of the church, 11, A. M.; 3, Hamden, 3, P. M.; 4, Cheshire, 11, A. M.; 14, East Haddam, 10, A. M.

Sunday 15, Saybrook; 16, Essexborough, 3, P. M.; 17, North-Killingworth, 2, P. M.; 18, North-Guilford, 10. A. M.; Guilford, 3, P. M.; 19, Bradford, 10, A. M.; East-Haven, 2, P. M.; 20, New-Haven, 11, A. M.

Lynchburg Bible Society.—The annual meeting of this Society was held on the 8th inst. The Society determined to dissolve its connection with the American Bible Society, and become auxiliary to the Virginia Bible Society. The Rev. Wm. M. Atkinson, General Agent of the Virginia Bible Society, was present at the meeting. The receipts of the Society, since the meeting in 1833, have been $538 00. Balance now on hand, $26. This Society is pledged to raise $1000 during the present year, to aid in the resupply of the State with the Word of God. Of this sum, three or four hundred dollars have been subscribed.—*Southern Churchman.*

Literary Honors.—The honorary degree of Doctor of Divinity was conferred upon the Rev. Manton Eastburn, Rector of the Church of the Ascension, New-York, and the Rev. B. C. Cutler, Rector of St. Ann's Church, Brooklyn, at the recent Commencement of Columbia College, New-York.—*Ibid.*

Hereditary Pastors—It is a singular fact in the ecclesiastical history of the parish of Eddlestone, in Tweedale, that the present incumbent and his forefathers have been ministers of it for 137 years, James Robertson, the present incumbent's great grandfather, was ordained minister of Eddlestone in 1697, and served the cure for fifty years; he died in 1747, and was succeeded by his son Alexander, who had been his ordained assistant and successor for a number of years. After his death in 1762, he was succeeded by his son, Dr. Patrick Robertson, who performed all the clerical duties of the parish for the space of fifty years. He died in the month of May, 1822, and was succeeded by his son, the present incumbent, who had been ordained his assistant and successor in 1819. There is reason to believe that this is the only instance in the history of the Church of Scotland, of four individuals of the same family in uninterrupted succession from father to son, serving the cure of the same parish. Such a connection is of more than ordinarily hallowed nature, and tends to unite more closely the pastor and his flock in the bonds of mutual love and affection; and to a rightly constituted and virtuous mind, it must be a matter of pleasing and interesting reflection to consider, that many of those who now wait upon the ministry of the present incumbent, are the descendants of the very men, who 137 years ago, listened in the same place to the pastoral admonitions of his great grandfather.—*Christian Register.*

Origin of Day and Martin's Blacking.—Mr. Day was a hair-dresser in an humble way, and was then, as he now is, beneficent and charitable in the extreme. One day a soldier entered his shop, and stated that he had just landed from an expedition, and had a long march before him, to reach his regiment; that his money was gone, and nothing but sickness, fatigue, and punishment awaited him, unless he could get a lift on the coach. The worthy barber presented him with a guinea, when the grateful soldier exclaimed, "God bless you, Sir—how can I ever repay this? I have nothing in this world, except (pulling a dirty piece of brown paper out of his pocket) a recipe for blacking; it is the finest ever was seen; many a half guinea have I had for it from the officers, and many bottles have I sold; may you be able to get something for it to repay this you have given to the poor soldier—your kindness I never can either repay or forget." Mr. Day, who was a shrewd man, inquired into the truth of the story, tried the blacking, and finding it good, commenced the manufacture and sale of it, and realized the fortune he now possesses.—*Oracle of Health.*

A CARD.

The Subscriber, as voluntary Agent for the collection of funds in aid of the Episcopal Church at Port Royal, Virginia, acknowledges with unfeigned gratitude, the receipt of *Four hundred and forty-four dollars and twenty-five cents*, contributed by his brother Episcopalians in this city up to the present time. A list of the contributors is left with the Agent of the Protestant Episcopal Press.

Robert Hord.

New-York, October 22, 1835.

A CARD.

Library of General Theological Seminary.

The Committee have great pleasure in acknowledging the following very valuable donation from W. A. Spencer, Esq.—

Folios	15
Quartos	5
Octavos	81
In all	101 volumes,

from the Library of the late Rev. Dr. Wilkins, of this Diocese.

On part of Committee,
J. McVickar.

ACKNOWLEDGMENTS.

CITY MISSION SOCIETY.

The subscriber, as City Missionary of the Third Mission Station, gratefully acknowledges the following receipts.

From Mr. Charles Aldis,	$5 00
Misses S. C. and H. M. Wallace,	2 00
Mr. Wallace,	1 00

From Miss H.,—Sunday Evening Lectures, 2 vols.
Devout Exercises of the Heart,
Reciprocal Duties of Parents and Children,
Practical Hints to Young Females.
From Mr. Nathaniel Keeler,—
Standard Works of the Protestant Episc. Church, 4 vols.
11th volume of the Parish Library,
District School—Rectory of Valehead.
From Mrs. Bliss,—Paley's Evidences—Simeon's Liturgy,
Power of Religion—Jones on the Trinity,
Life of Christ—Jerram on Baptism.
From "A Member of All Saints' Church,"—
The Steward's Reckoning—Early Years of Hobart,
The Rhode-Island Cottage—Perils of the Sea,
Religion and its Image—Juvenile Morality.
From an unknown Friend,—McEllen Family,
Rise and Progress of Religion in the Soul,
The Life of God in the Soul—Memory's Tribute,
Life of Mary Jane Grosvenor.
From a little Child,—Lectures on the Catechism,
Sister's Gift—Life of Oberlin—Mrs. Leslie.
From Mr. Samuel Hoffman,—
Gospel Advocate from 1822 to 6, numbers 34.
Episcopal Register for 1826-7, 21 numbers.
From Henry M. Beare,—Beautiful City,
Shepherds of Salisbury Plain—Pierre and his Family,
J. Newton—Col. James Gardiner—Christian Martyrs,
Polycarp—Broken Hyacinth—Hebrew Customs.
From Robert Gracie,—The Child at Home,
Parley's Tales—Looking Glass—The Stolen Boy.
From Mr. Charles H. Roach,—$10, in books.

E. B. Kellogg, 401 Hudson-street.

GENERAL THEOLOGICAL SEMINARY.

Room of St. John's Chapel.

The subscriber with great pleasure acknowledges a donation of 32 volumes to the Library of this room, from Captain W. A. Spencer, being part of the library of the late Rev. Dr. Wilkins.

Oct. 21, 1835. H. Anthon.

GENERAL P. E. SUNDAY SCHOOL UNION.

The subscriber, as Treasurer of the General Protestant Episcopal Sunday School Union, has great pleasure in acknowledging the receipt of *fifty dollars* from a gentleman of the congregation of Trinity Church, Pittsburgh, Pa., toward the sum for which the Rector thereof, the Rev. Dr. Upfold, stands pledged, for the "Protestant Episcopal Sunday School Union," made at the Triennial Meeting at Philadelphia, in August last.

Floyd Smith, *Treasurer.*

New-York, Oct. 20, 1835.

The subscriber, appointed Special Agent to collect funds for the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt of,—

From St. Andrew's Church, Philadelphia, collection and pledges, - - - - -	$186 78
From the chapel at Holmesburgh, Pa., collection and pledges, - - - - - -	30 68
From St. Peter's Church, Auburn, N.Y., collection and pledges, - - - - - -	54 00
From Zion Church, Palmyra, N. Y., collection and pledges, - - - - - -	20 68
From the church in Bristol, Pa., collection, -	2 47
From Joseph Lovell, New-Orleans, redemption of pledge, - - - - - -	200 00
From St. Stephen's Church, New-York, redemption of Rev. Mr. Jackson's pledge, - - -	100 00
From the members of Christ Church, New-Brunswick, - - - - - -	30 00

F. H. Cuming,
Secretary of Gen. P. E. S. S. Union.

NEW-YORK P. E. SUNDAY SCHOOL SOCIETY.

The Treasurer gratefully acknowledges the receipt of *one hundred and two dollars and seventy-eight cents*, being the amount of the collection at St. George's Church, on the evening of the 18th October instant, after a sermon by the Rev. Mr. Walker.

E. Wenman, *Treasurer.*

October 20, 1835.

ST. MARK'S CHURCH, PENN-YAN.

The subscriber, in behalf of this church, would acknowledge the receipt of the following sums from persons residing in the Cities of New-York and Brooklyn, viz.

From Henry I. Seaman, $5—an Englishman, 5 00,	$10 00
Samuel T. Skidmore, 5 00—Cash, 3 00, -	8 00
Cash, 2 00—Do. 3 00—Do. 5 00—Do. 5 00, -	15 00
Lindley Hoffman, 3 00—Mrs. Geo. Jones, 3 00,	6 00
Joseph Ogden, 3 00—Jno. Furguson, 5 00,	8 00
R. S. Patterson, 5 00—N. Lord, $5—R. Carter, $5,	15 00
George Sutton, 5 00—Mrs Ann Watts, 5 00,	10 00
T. L. Ogden, 3 00—Jacob Lorillard, 10 00,	13 00
And for the purchase of Sunday school books, (in addition to those received from the fund,)—	
From R. L. Patterson, $1 00—Cash, 2 00—Do. 1 00,	$4 00
Cash, 0 50—Do. 1 00—Do. 1 00—Do. 0 25,	2 75

All who have visited this village can appreciate the importance, in *many* points of view, of establishing a church there. It is a pleasant village, of more than two thousand inhabitants, situated in the middle of a flourishing county, of which it is the county seat, and having a mercantile business perhaps not inferior to that of Geneva; and yet this, when erected, will be the only Episcopal church in the county.

These facts have doubtless had due weight with those who have become acquainted with them, and which is, indeed, evident from the liberality with which this application has been met, and for which the grateful acknowledgments of the recipients are hereby made through their Agent.

W. C. Parsons.

PROTESTANT CHURCH MISSIONARY SCHOOL IN ILLINOIS.

Collection in St. Paul's Church, Norwalk, Conn., by Bishop Kemper, Oct. 11, - - - - - -	$30 00
Ladies' Sewing Circle, St. Mary's Church, Manhattanville, by Rev. Wm. Richmond, - - - -	21 00
Collection in Grace Church, Jamaica, L. I., by Rev. Wm. L. Johnson, Oct. 18, - - - - -	31 57
Henry Onderdonk, jun., of Jamaica, - - -	3 00
Collection in St. George's Church, Flushing, L.I., Sunday evening, Oct. 18, by Rev. Saml. R. Johnson,	44 00
Mr. Bolles, Flushing, - - - - - - -	5 00
Mrs. Barclay, Newtown, L. I., - - - -	5 00
Subscriptions—A gentleman of Newtown, - -	50 00
A friend to Protestantism, - -	100 00
	$289 57

James C. Richmond, *Agent for Illinois.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending October 22d, from the following persons, viz.

A. E. Miller, *with remit.*—Venerable Archdeacon Wix—Rev. Rodney Rossiter—Rev. S. S. Lewis—A. Willoughby—S. J. Johnston, *with remit.*—H. & Wm. A. Barber—Rev. J. L. Harrison—Rev. J. C. Rudd, D. D.—Rev. H. Anthon, D. D.—Rev. E. P. Giddinge—Rt. Rev. Bp. B. T. Onderdonk, D. D.—W. Chipman—Wm. S. Richards—Rev. Dr. McVickar.

Received by the Gen. Prot. Episc. S. S. Union.

Rev. J. Smith—Rev. J. V. Van Ingen—A. E. Miller—Rev. P. L. Whipple—Postmaster, Montgomery—Postmaster, Philadelphia—Rev. H. Gregory, 2—Rev. Wm. Peck—S. Babcock—Charles Stimpson, jun.—Wm. M. Morrison—Rev. Dr. Upfold, *with remit.*—Commodore Kingsley—Miss Bostwick—Cyrus Curtis—J. C. V. Eastman—Postmaster, Canandaigua—Rev. B. Hutchins, 2, *with remit.*—John C. Pechin—Silas Blaisdell.

BOARDING SCHOOL FOR BOYS,
PITTSFIELD, MASS.

The Winter Term of the subscriber's school (late of C. Dillingham, deceased) will commence on the 15th November.

The pleasant and healthful situation of this school, as well as the excellence of its discipline and instruction while under the management of Mr. D., are well known. The present Principal is using every endeavor to sustain its ancient reputation and to win for himself a part of the almost unbounded confidence given by the public to his predecessor.

The number of pupils is limited to twenty, and their studies will be such as to fit them for college or business. Circulars may be had at the bookstore of Swords, Stanford & Co., and at the Press Buildings. R. M. Chapman.

Refer to Right Rev. B. T. Onderdonk, Rev. Dr. Milnor, Rev. Wm. Jackson, Rev. F. H. Cuming. Oct. 23.—4w.

ONDERDONK ON REGENERATION.

Just received from Philadelphia, a fresh supply of Onderdonk on Regeneration, and for sale at the P. E. Press.

A WALK ABOUT ZION.

Just received, and for sale at the Protestant Episcopal Press, A Walk about Zion. By the Rev. John A. Clark, Rector of St. Andrew's Church, Philadelphia, author of the Pastor's Testimony.

NEW BOOKS.

Just received, and for sale at the Protestant Episcopal Press,—

Lectures on the Catechism of the Protestant Episcopal Church, with a Discourse on Confirmation. By Thomas Secker, LL. D., late Lord Archbishop of Canterbury. Published from the Original Manuscripts. By Beilby Porteus, D.D., and George Stenton, D. D, his Grace's Chaplains. First American, from the 14th London edition.——Five Sermons against Popery. By Archbishop Secker. Second American edition.——Evidence against Catholicism. By the Rev. J. Blancho White.——Slater's Draught of the Primitive Church, in answer to the Discourse of Lord Chancellor King, &c.——Chapman's Sermons.——Cooke's Essay on the Invalidity of Presbyterian Ordination.——Horne on the Psalms.——Last Days of Bishop Heber.——An Essay on the Composition of a Sermon. By the Rev. John Claude.

---

* In the place of Charles Keeler, Esq., who declined a re-election to the station of Vice-President.

From the Christian Witness.

On the Eighty-eighth Birthday of Bishop White.

April 4, 1835.

Patriarch and prelate, friend of God and man,
Who with thy coronet of silver hairs
Dost smile upon us; often hath the spring
Brought a sweet garland of her new-born flowers,
To deck thy natal day: and now we blend
Our gratulations with the song of birds,
And fresh-resounding streams. We see thee stand
Still in thy priestly garments, by the Church
Which thou hast foster'd, till her fountain rill
Became a river,—and revere the voice
That for so many lustrums hath declared
The embassy of heaven. If those who shared
Thy studious page, thy perils o'er the wave,
Thy earliest labors, or thy fondest joys,
Have laid them down to rest, thou still art prized
As the pure diamond which another age
Bequeath'd to this.—The souls that wrap themselves
In holy love, can never be alone,
For every generation clasps itself
Around them fondly, by a golden chain
Of gratitude, and with perennial fruits,
Friendships do blossom round them. So they walk
In high companionship with God below,
Till earth meets heaven. So with thy saintly brow
A "little lower than the angels," stand
To show us of their spirit. Still lift up
In charity, the banner of thy faith,
And may the "healthful spirit of His grace,"
Whom thou hast served from childhood, be thy stay,
Patriarch and prelate, friend of God and man!

L. W. S.

Hartford, Conn., September 30.

From the Church History of Eusebius.

ACCOUNT OF THE MARTYRS OF LYONS AND VIENNE.

In the seventeenth year of the Emperor Antonius Verus, the persecution raged with fresh violence against us in some parts of the world, by means of the attacks made on us by the populace of the several cities. We may conjecture from what occurred in a single country, that myriads of martyrdoms took place throughout the earth. These are well worthy of immortal memory, and happen to have been transmitted to posterity in writing. The whole document, which contains the fullest account of them, is placed in my collection of martyrs, containing a description which is not merely historical, but also instructive. As much, however, as is connected with my present purpose, I will select and insert here.

Others, in composing historical narrations, commit to writing victories in war, and trophies over the enemy, and the exploits of generals, and the valor of troops, stained with blood and endless slaughter, in defence of their children, their country, and their fortunes. But our narrative of the acts of a divine commonwealth, will rather seek to inscribe on an everlasting monument, those most peaceful wars for the peace of the soul; and the heroes who have fought in these, rather for the truth than for their country, and rather for religion than for the objects of their dearest affections. It will proclaim, for eternal memory, the perseverance, and the enduring valor of the combatants in the cause of piety, and their trophies over devils, and their victories over unseen adversaries, and their crowns which followed.

Gaul [i. e. France,] then was the place of the conflicts of which we speak. The principal cities of this country, remarkable and celebrated above others, are Lyons and Vienne, through both which runs the stream of the Rhone, which passes with a rapid course round that whole region. The account of the martyrdoms, transmitted by the churches of chief note in these parts to those in Asia and Phrygia, thus describes the things done among them; and I will give their own words.

Letter of the Churches of Lyons and Vienne, in the South of France, to the Churches of Asia and Phrygia.

The servants of Christ that sojourn at Vienne and Lyons in Gaul, to the brethren in Asia and Phrygia, who have the same faith and hope of redemption with us, peace, and grace, and glory, from God the Father, and Christ Jesus our Lord. * * * * The greatness of the sufferings in this country, and the wonderful rage of the Heathen against the saints, and how much the blessed martyrs endured, we are neither able accurately to declare, nor is it possible to be comprehended in writing. For the adversary rushed down upon us with all his might, as already anticipating his future coming without control; and went through all possible means in preparing, and exercising his own beforehand, against the servants of God. So that we were not only excluded from the houses, the baths, and the market; but it was even forbidden for any of us to show himself, in any place whatever.

But the grace of God took the lead in opposition to him; and protecting the weak, set firm pillars in battle array against him, whose fortitude rendered them first to draw on themselves the whole violence of the evil one; men who went forth to meet him, supporting patiently every kind of insult and torture, and counting the most he could do as little, were in haste to be with Christ; showing, of a truth, that "the sufferings of this present time are not to be compared with the glory that shall be revealed in us."

And, in the first place, they nobly endured all the injuries heaped on them by the assembled populace, who hooted, beat, dragged about, plundered, stoned, and confined them; and did all such things as are wont to be done by a furious mob to those whom it hates and counts its enemies. And, lastly, when brought into the market-place by the commander of the troops and the authorities of the city, and questioned before the whole multitude, they confessed, and were shut up in prison till the arrival of the governor.

And when afterward they were brought before the governor, and he showed the utmost cruelty toward us, Vettius Epagathus, one of the brethren, (full of love toward God and his neighbor, and of so exact and perfect a life, that though a young man, he was equal to the testimony borne to the aged Zacharias, in that he "walked in all the commandments and judgments of the Lord blameless," and ready in every service to his neighbor, having great "zeal toward God," and "fervent in spirit,") this excellent man could not endure the unreasonable judgment which was passing against us, but testified his indignation, and demanded to be heard himself in defence of the brethren. And when those about the tribunal hooted him down, (for he was a man of note,) and the governor would not allow the just claim he had put in on our behalf, but only asked if he too were a Christian? he confessed with a loud voice, and was himself taken, and so took his place among the number of the martyrs; being called the advocate of the Christians, and having in himself the "Advocate," (or the Comforter, John xiv. 16.) the Spirit, yet more than Zacharias. (Luke i. 67.) Which he also showed by the fulness of his love, being ready to lay down his own life for the sake of defending his brethren. For he was, yea, is, a genuine disciple of Christ, "following the Lamb wherever he goeth."

Then, also, others began to be distinguishable; and the first martyrs were conspicuous and prepared, fulfilling with all readiness the martyr's confession. Those also might be discerned who were unprepared and unexercised, and still weak, unable to bear the strain of a great conflict. About ten of whom fell away; who also caused us much grief and unmeasured lamentation, and hindered the readiness of others who were not yet arrested, and who, though suffering all possible indignities, were in attendance on the martyrs, and did not desert them. Then, however, we were all greatly alarmed by the uncertainty of the confession; not fearing the cruelties that were inflicted, but looking to the end, and fearing that any one might fall away.

Those, however, who were worthy, were daily apprehended, filling up their number, so that there were taken up from the two churches all the best men, and those by whom things here were chiefly kept together. There were also taken up some heathen servants belonging to persons amongst our number, since the governor ordered a public inquisition to be made after us all. And they, by a device of Satan, fearing the tortures which they saw the saints endure, the soldiers urging them on, belied us as holding Thyestean feasts,* and guilty of impurities like those of Œdipus, and such things as it is not allowed us to mention, or even to think of, no, nor to believe that they ever existed among mankind.

But when these things were noised abroad, all were infuriated against us; so that, even if any had before shown moderation on account of connections, even these were greatly enraged, and stung with malice (Acts v. 33) against us. And that was fulfilled which the Lord had foretold us, (John xvi. 2,) "The time shall come, when every one that killeth you, shall think that he doeth God service." Then, afterward, the holy martyrs endured tortures beyond all description; Satan being ambitious of drawing some to blaspheme with their lips.

But most eminently did all the rage of the populace, the governor, and the soldiers, light on Sanctus, a deacon of Vienne; and on Maturus, one newly enlightened, but a noble champion; and on Attalus, a Pegamese by birth, who had always been "a pillar and support" of those in this neighborhood; and on Blandina, by whom Christ showed that the things which are lowly esteemed among men, and held by them mean and contemptible, are thought worthy of great honor with God, for that love of him, which is showed forth in power, and does not boast in a vain appearance.

For when we all were in fear, and her own mistress according to the flesh, (who also herself was one champion among the martyrs,) was in agony for her, lest she should be unable to make even one bold confession, from the weakness of her body; Blandina was filled with such strength, that even those who tortured her by turns in every possible way, from morning till evening, were wearied and gave it up, themselves confessing that they were conquered, having nothing more that they could do to her. And they wondered at her remaining still alive, her whole body being mangled and pierced in every part; and declared that any one kind of torture was enough to deprive her of life, not to say so many and so severe. * * * *

Sanctus also, for his part, enduring exceedingly, and above every man, all the cruelties of men with a noble patience, when the wicked hoped, that by means of the continuance and severity of the tortures, they should hear something from him that ought not to be uttered, set himself against them with such firmness as not to mention even his own name, nor that of the nation or city whence he was, nor whether he were bond or free; but to all questions he answered in the Roman tongue, "I am a Christian." This he repeatedly declared to be to him instead of a name, instead of a country, and instead of a family; but no other word did the Heathen hear from him. Whence, also, there was great strife both of the governor and torturers against him; so that when they had nothing left that they could do to him, at last they fastened red-hot plates of brass on the tenderest parts of his body. But though his limbs were burning, he remained upright and unshrinking, steadfast to his confession, bathed and strengthened from heaven with that fountain of living water, that springs from the well of Christ. But his body bore witness of what had been done, being one entire wound and bruise, and wrenched, and deprived of the external form of man. In whom Christ himself suffering, showed forth great glory, confounding the adversary, and showing, for an example to others, that nothing is terrible where is the love of the Father; nothing painful where is the glory of Christ. For when the ungodly again, after several days, tortured the martyr, and thought that they should overcome him by applying the same torments while his wounds were yet swollen and sore, and could scarce bear the mere touch of the hand; or, that by dying under the torture, he would at least alarm the rest; not only did no such thing befall him, but also, contrary to all human expectation, his frail body recovered and was strengthened in his latter torments, and regained its former appearance, and the use of the limbs; so that by the favor of Christ, his second torture was made to him no punishment, but a remedy.

And then the devil, thinking he had already swallowed up one woman of the number of those who had denied Christ, named Biblias, led her to the torture, to compel her to say impious things concerning us, as one now easily to be broken, and without courage. But she came to herself under the tortures, and awoke, so to speak, from a deep sleep; being reminded by temporal punishment of the eternal misery of hell; and declared, in contradiction of the blasphemers, "How should those devour children, with whom it is not allowed even to eat the blood of brute animals?" And from this time she confessed herself to be a Christian, and was added to the number of the martyrs.

But the blessed Pothinus, who was intrusted with the bishopric of the Church in Lyons, above ninety years of age, and quite worn out in body, scarce able to breathe from his previous infirmity, but renewed in strength by the readiness of his spirit, in his earnest desire of martyrdom, himself also was dragged to the tribunal; his body worn out with age and disease, but his life being still kept in him, that Christ might triumph through it:—who, when brought by the soldiers to the tribunal, all the authorities of the city following him, and all the crowd, as though he had been Christ himself, uttering all sorts of cries against him, bore a good testimony. And when asked by the governor, who might be the God of the Christians? he said, "If thou be worthy, thou shalt know." After this he was dragged about without mercy, and suffered all kinds of buffeting, those who were near him insulting him with their hands and feet, without regard to his age; and those at a distance throwing at him whatever came to hand; and all thinking any one guilty of a great fault and impiety, who should be wanting in insolence toward him. For they considered that they should thus avenge their gods. And he was cast, scarce alive, into the prison, and died after two days. Here, then, there took place a remarkable dispensation of God, and an infinite compassion of Jesus was shown forth; a thing which had rarely occurred in the brotherhood, but is not unsuited to the wisdom of Christ. For those who denied at their first apprehension, were themselves also confined, and partook of our sufferings. At this time the denial of the faith was of no use to them; for those who confessed what they were were imprisoned as Christians, no further charge being brought against them; whereas these were still detained as murderers and impure, suffering double the punishment of the rest. Those indeed the joy of martyrdom,† and the hope of the promises, and the love of Christ, and the Spirit of the Father, comforted; but these conscience tormented with great vengeance; so that, in passing by, their countenances might be distinguished amongst all the rest. For the one went cheerfully, great glory and grace being mingled in their countenances; so that their very chains hung on them as a noble ornament, as on a bride adorned with robes embroidered and fringed with gold; at the same time, smelling so of the sweet odor of Christ, that some even appeared to have been anointed with earthly perfumes. But the others went abashed, and dejected, and wretched in their looks, and full of disgrace; and, moreover, reproached by the very Heathen as ignoble and unmanly; bearing indeed the charge of murder,‡ but having lost the honorable, and glorious, and life-giving name. The rest, seeing these things, were confirmed; and those who were apprehended, confessed without hesitation, not even taking any thought of the reasonings of the devil.

---

* i. e. Eating human flesh, a calumny derived from the Lord's Supper.

† Bearing witness.

‡ Namely, of eating human flesh, as above.

From the Church Advocate.

FUGITIVE CHURCH HISTORY.

Who could express the value of an authentic history of the Church, just after the days of the Apostles, had such a one been written by an *eye and ear witness?* And may not many by-and-by exclaim, would that some one who *lived* amid the most anxious and critical periods in the history of the Church in these United States, had written down what he saw, heard and felt, while his impressions were fresh:—that we had not always to depend for histories upon the industry of an after age! A General Convention never goes by me without my indulgence of an earnest, most earnest wish, that some one of its members would write a full and accurate history of all respecting it, which is worth preservation. Had the history of the Convention of 1832 been thus written, probably the history of the entire Church, since the Christian era, would not furnish richer materials, (even if accessible,) on the subject of episcopal resignations. But such a subject is of general and permanent interest to the Church in any country and in any age. Who would not be glad to have *a report* of the case adjudicated, *taken on the spot*, like the reports of the decisions of a civil tribunal? Who would not be glad to have an accurate exhibition of the *reasons* for the changes made in our liturgy? Where can they be found? Not in that most meagre skeleton of history, a journal. No: let one go for example to the journal of 1789, the time when most of these alterations were made: if I may judge of his disappointment from my own, it will be keen enough. We want fugitive history arrested for certainty's sake also. *Twice* have our printed rubrics been disputed by the highest officers of the Church. Bishop Bass charged the Prayer-book with an inaccuracy: saying that in the ante-communion service it was intended to make the use of the commandments, *or* their summary, *discretionary*. Accordingly, by a printed circular, he allowed the clergy in his diocese, to conform to the rubric *as he understood it*. The good Bishop went, by the way, upon the principle that no other part, much less the whole of the ante-communion service, was discretionary; a wholesome comment upon the understanding of the Church at his early day, (a day of laxity too!) as to the use of that service; and a wholesome admonition to modern interpreters of rubrics, if *interpretatio contemporanea fortissima est*. Another bishop has contradicted the authority of the rubric at the close of our Book of Hymns: a thing which he might do, for aught known to the writer, so far as the *first passage* of the rubric is concerned; but which can evidently be done no longer, as the rubric was passed *afresh* when the hymns were revised in 1826.

Now to preserve us from such real or charged inaccuracies, the arrest of history *in medio fugæ*, must be attempted, by those who *see* its flight, and attempted before the sound of its retreating wings is lost on the ear.

A word more upon the value of ecclesiastical newspapers and pamphlets. These are *some of the best* and sometimes *the only* resources of the historian. Let newspapers be filed; pamphlets collected and bound. Imagination cannot tell to what and to how many uses they may be applied. Especially let our theological seminaries be reservoirs for such materials, and let them be assorted and preserved with care. The writer of this was long since applied to for episcopal pamphlets, of all sorts, to be stored away with hundreds and thousands of others, in the library of Harvard University. Shall strangers take better care of our own history than we ourselves!!

RECEIVING THE HOLY COMMUNION.

10. But place thyself upon thy knees, in the humblest and the devoutest posture of worshippers, and think not much in the lowest manner to worship the King of men and angels, the Lord of heaven and earth, the great Lover of souls, and the Saviour of the body; him whom all the angels of God worship; him whom thou confessest worthy of all, and whom all the world shall adore, and before whom they shall tremble at the day of judgment. For if Christ be not there after a peculiar manner, whom, or whose body do we receive? But if he be present to us, not in mystery only, but in blessing also, why do we not worship? But all the Christians always did so from time immemorial. "No man eats this flesh, unless he first adores," said St. Austin. "For the wise men and the barbarians did worship this body in the manger with very much fear and reverence: let us, therefore, who are citizens of heaven, at least not fall short of the barbarians. But thou seest him not in the manger, but on the altar; and thou beholdest him not in the Virgin's arms, but represented by the priest, and brought to thee in sacrifice by the Holy Spirit of God." So St. Chrysostom argues; and accordingly this reverence is practised by the churches of the east, and west, and south; by the Christians of India; by all the Greeks, as appears in their answer to the cardinal of Guise; by all the Lutheran churches; by all the world, says Erasmus; only now of late, some have excepted themselves. But the Church of England chooses to follow the person and piety of the thing itself, the example of the primitive Church, and the consenting voice of Christendom. "And if it be irreverent to sit in the sight, and before the face, of him whom you ought to revere; how much more in the presence of the living God, where the angel, the president of prayer, does stand; must it needs be a most irreligious thing to sit, unless we shall upbraid to God, that our prayers to him have wearied us!" It is the argument of Tertullian. To which many of the fathers add many other fair inducements, but I think they cannot be necessary to be produced here; because all Christians generally kneel, when they say their prayers, and when they bless God; and I suppose no man communicates, but he does both; and, therefore, needs no other inducement to persuade him to kneel; especially since Christ himself, and St. Stephen, and the Apostle St. Paul, used that posture in their devotions, that or lower; for St. Paul kneeled upon the shore; and our Lord himself fell prostrate on the earth. But to them that refuse, I shall only use the words of Scripture, which the fathers of the Council of Turon applied to this particular: "Why art thou proud, O dust and ashes?" And when Christ opens his heart, and gives us all that we need or can desire, it looks like an ill return, if we shall dispute with him concerning the humility of a gesture and a circumstance.

11. When thou dost receive thy Lord, do thou also receive thy brother into thy heart and into thy bowels. Thy Lord relieves thee, do thou relieve him; and never communicate, but be sure to give thy alms for one part of thy offering. St. Cyprian does with some vehemency upbraid some wealthy persons in his time, who came to the celebration of the Lord's Supper, and neglected the "corban," or the ministering to the saints. Remember that by mercy to the poor, the sentence of dooms-day shall be declared; because what we do to them, we do to Christ: and who would not relieve Christ, who hath made himself poor, to make us rich? and what time is so seasonable to feed the members of Christ, as that when he gives his body to feed us, and that when his members are met together to confess, to celebrate, to remember, and to be joined in their Head, and to one another? In short, the Church always hath used at that time to be liberal to her poor; and that being so seasonable and blessed an opportunity, and of itself also a proper act of worship and sacrifice, of religion and homage, of thankfulness and charity, it ought not to be omitted; and it can have no measure, but that of your love, and of your power, and the other accidents of your life and your religion.—*Jeremy Taylor*.

From the Episcopal Recorder.

DR. COOKE'S ANSWER TO THE PRINCETON REVIEW.

Mr. Editor,—In the Southern Churchman of the 17th April; there appeared an article from the Rev. Dr. Miller, Professor of Church Government in the Theological Seminary at Princeton, wherein he endeavors to exculpate himself from the charges of unfair quotations, misrepresentations, &c., in a work published many years since on the subject of Episcopacy. This work has been so completely exposed by both Drs. Bowden and Cooke, and particularly in its quotations of half sentences, &c, that the writer of this communication could scarcely credit the assertions of Dr. Cooke until he had obtained the work of Dr. Miller, and examined for himself these quotations. To his astonishment he found, not only that Drs. Bowden and Cooke were generally correct in their accusations, but that Dr. Miller had actually published a second edition of his letters with *substantially the same quotations*, and without even a notice of those charges made by Dr. Cooke. Dr. Miller refers to an article in the Biblical Repertory, published at Princeton, for a vindication of himself from these charges. He also observes—"One would think that any one who has the least acquaintance with either the nature or history of controversy, ought to be aware that he who examines only *one side* of a warmly-disputed question, will not be very likely to know the real truth." Mr. Editor, the writer of this is one who has examined both sides of this subject, not even excepting Dr. Miller's Letters, and the article in the Theological Repertory or Princeton Review, and without forfeiting, he trusts, even that charity which "hopeth all things," is constrained to say, that Dr. M. either has suffered himself to be influenced by a degree of prejudice which is truly *frightful*, or he has *designedly mutilated* the sentences which have so justly called forth the virtuous indignation of every lover of truth. So forcible is this conclusion, that the editor of the Western Review (who is on *church government* either a Presbyterian or Congregationalist) in reviewing Dr. Cooke's Essay on the "Invalidity of Presbyterian Ordination," candidly admitted that Dr. Cooke had done more for the advancement of Episcopacy than any one for many years, and that if "Dr. Miller does not come out and vindicate himself, his character as a controversialist is gone for ever." I give you, Mr. Editor, the words as nearly as I can recollect them; unfortunately I have not the Review by me, or I would give the quotation *verbatim*. The Western Review was a periodical published at Cincinnati, in Ohio, with great ability. It is not a satisfactory reply, to say that Dr. Miller, or an anonymous writer in the Princeton Review, has answered these charges. He has *passed over* most of them, and has but very slightly, if at all, noticed them. The public therefore have a right to expect that the charge will be *specifically* met and answered. Permit me to remark, Mr. Editor, that "Dr. Cooke's Answer to the Princeton Review" is a powerful production, deriving its power too from a simple statement of the truth, united with a courtesy that is worthy of a Christian, a scholar and a gentleman. Could not some of our booksellers be induced to publish a second edition, or would not the respected author be induced to republish it in a more permanent form? It is, in the opinion of the writer of this article, superior to the Essay, satisfactory as that is justly deemed. It perhaps would be useful to republish the article in the Princeton Review, with Dr. Cooke's Answer, in one volume, which would remove Dr. M.'s objection to the examination of "only *one* side of the question," and the Christian public will have the subject laid fairly before them. Do not imagine that the writer of this is desirous of acrimonious controversy; it is because he desires to love the truth that he troubles you with these lines.

The Supreme Governor of all things is the fountain of all truth; "his word is truth," and it cannot be otherwise than pleasing in his sight that his children should imitate this glorious attribute.

From the Church Advocate.

"VERY GOD."

This phrase in the Nicene Creed, which of course is familiar to many from the repetition of it in the services of the Church, has often occasioned perplexity.

Perhaps the readers of the Advocate will remember how, in the last number, it was admitted that creeds were not old as the Bible, but were just as old as radical error and its dishonest abettors. Many of the expressions of the Nicene Creed do no doubt sound very singularly to those who know not the reasons why such peculiar phraseology was selected, nor how apposite it was in the times when it was first introduced. Beyond question the principal object of the Creed is, to secure a trinitarian profession of faith. Well, but why choose such curious or even odd expressions? Simply because *necessity* compelled the fathers of the Church to do so. They had to deal with very plausible and equivocal folks, as we often do now—folks who could most easily swallow some expressions, which an *honest* person would never interpret but in the common and orthodox way. There were those *then*, who would treat the Bible, as we sometimes find politicians *now* treating the Constitution of their country, i. e. follow it, not in its signification according to received opinion and the laws of fair interpretation, but in its signification *as they understood it*. Of course, the only way to test their sentiments was to pursue them through all the windings and twistings of their nebulous and double or treble-meaning speech. Such is the origin of all the singularities of the Nicene, and indeed almost or quite every orthodox creed.

Thus it is manifest, from the Arian creed given by Harduin in his collection of the councils, (vol i. p. 710,) that the crafty heretics who composed it, for fear of excommunication, or from love of their "loaves and fishes," came so near the orthodox standard, that with the unsuspecting they would probably pass muster. Theodoret, in the 8th chapter of the first book of his Eccl. Hist. gives a most graphic and accurate picture of the artifices of the Arians; and shows with what extreme difficulty a creed was *at last* framed at Nice, in A. D. 325, which they could no longer subscribe by *double entendres* or mental evasions. For example, Theodoret says they were perfectly willing to call Christ, "the only-begotten of God," because, said they *to one another*, we ourselves are of God, and there is one God of whom are all things. Then the bishops, detecting their trickery, called Christ "the only power, image and glory of the Father;" but this was easily subscribed, for said the Arians, the powers of God are many, and even the locust and the caterpillar are called his power. Then the bishops called Christ "the true God," or "very God." This was allowed, for they found no difficulty in calling Christ God, in an inferior sense, and said that that was truly or verily divine, which *was made such*. The bishops were now, as any reader can easily see, reduced to about their last shift, when they hit upon the phrase "of one substance with the Father." Fortunately this the Arians objected to, though they would at once have acquiesced in the phrase, "of like substance with the Father." But no, the bishops would not allow this: they had at last caught the slippery gentlemen, and held them fast. This in as short compass as it could well be done, will give a common reader a view of the progress and gradual accumulation of many expressions in creeds, which to us, who know *nothing of their history*, seem strange, uncouth, and unintelligible. Let no one then despise or change them. A tale of melancholy or insinuating heresy hangs on each of them, and the same exigencies which once called them forth, may call them forth again. It is, indeed, most unjust and uncourteous to charge the antedated or peculiar language of Creeds on the Church, on its caprice or self-will; for said Theodoret, even at the early period when he wrote, (A. D. 450,) "The bishops who used these words did not employ them *of their own choice*, but wrote as they did, having the testimony of the ancient fathers before them. For the ancient bishops, who were almost 120 years before, both those in the great city of Rome, and in our own country, (the East,) rebuked such as said the Son of God was made, and was not consubstantial with the Father." No mean proof this, of the firm, regular and invariable adherence of the Church to the doctrine of the Trinity, even in her earliest ages.

MISSIONS AMONG THE INDIANS.

About six weeks ago, four Christian Indians, members of my congregation, asked my leave to visit at Michipicoton, on Lake Superior, for the purpose of speaking to them on religion; at the same time requesting to be supplied with a small quantity of provisions for the journey. As I considered the objection of the Committee to apply only to the *permanent* engagement of such services, I acquiesced in their proposal, and furnished them with provisions, to and from Michipicoton, at the expense of six dollars. I trust the sanction of the Committee will not be withheld to this step, which I considered it my duty to take. On their arrival at Michipicoton, G. Keith, Esq., Chief Factor of the Honorable Hudson's Bay Company, stationed at that place, wrote to me thus: 'I have only time to inform you that I duly received your favor, per Augustus and his companions, some few days since, and that they appear contented with their reception and professional prospects.' By their return home the same gentleman wrote: 'Your young men are speaking of their departure at no distant date. I am really amazed at the knowledge they have acquired of Christianity. They have behaved in every respect with the greatest propriety, and I am persuaded the seed they have sown will bring forth fruit to repentance and reformation.' 'I will not trouble the Committee,' adds Mr. McMurray, 'with any remarks of my own, regarding their visit, but will let the extracts from this gentleman's letters speak in their behalf: I cannot, however, forbear saying, that the circumstance is peculiarly gratifying to me, and operates to spur me on to greater exertions. They report that their brethren at Michipicoton, were most anxious to hear the word of life, and solicited them at their departure, to request leave of their minister for one of them to come and remain as their teacher. The door has thus been opened for future laborers to enter in. Aware that in the present state of the Society's finances, the appointment of new missionaries is not to be expected, yet I do not despair of seeing them appointed. God, who is "willing that none should perish," is also able to send the means of salvation to these sequestered tribes, and in his own good time will all his purposes be accomplished.'

In a letter of a subsequent date, he says: 'The Indians have nearly all removed from us, and are gone to their winter hunts for a short time. They declare they will absent themselves no more in this way hereafter. I am much pleased with their punctual attendance upon, and devout behavior at, religious worship, as well as their general conduct during the last summer. I entertain hope that their confidence is completely gained. For myself, I feel lastingly attached to them, and have reason to believe that the attachment is reciprocal. Our prospects brighten daily, and justify my belief, that with the continuance of the Divine blessing, the success of the Mission is placed beyond all doubt.'

From the above extracts it appears, that with his hitherto imperfect opportunities, Mr. McMurray has succeeded in gaining the affections of the people to whom he was sent, and a willing audience to the message which he carried. By the liberality of the Government, a school-house is now erecting for the use of the Mission, and the appointment of a schoolmaster is in contemplation. Houses are also building for the accommodation of at least twenty Indian families. With the possession of these additional advantages, the Missionary's means of usefulness must be greatly increased. During the past year he has been made the instrument of converting and baptizing *thirty-eight* persons, the greater part *Indians;* and it is by no means a circumstance of the least interest connected with the Mission at the Sault St. Mary, that it promises, at some future period, to be the centre from which the light of divine truth will radiate to all the heathen tribes of that remote region; to a portion of whom, *native speakers* proceeding from the Mission at the Sault have already carried such a knowledge of Christianity, by no means inconsiderable, as they had themselves acquired under its instruction.

(Auburn) Gospel Messenger.

Passion is a sort of fever in the mind, which always leaves us weaker than it found us.

B. Curtis Brown, Print.